Friendly Advice
TO THE
Gentlemen-Planters
Samuel OF THE *Bristol*
East and West INDIES.

In Three Parts.

I. A brief Treatise of the most principal Fruits and Herbs that grow in the *East* & *West Indies*; giving an Account of their respective Vertues both for *Food* and *Physick*, and what Planet and Sign they are under. Together with some Directions for the Preservation of Health and Life in those hot Climates.

II. The Complaints of the Negro-Slaves against the hard Usages and barbarous Cruelties inflicted upon them.

III. A Discourse in way of Dialogue, between an *Ethiopean* or *Negro-Slave*, and a *Christian* that was his Master in *America*.

By Philotheos Physiologus.

Printed by Andrew Sowle, *in the Year* 1684.

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A Brief

TREATISE

Of the Principal

Fruits and Herbs

That grow in

Barbadoes, Jamaica,

And other Plantations in the *West-Indies.*

The First Part.

THis ſhort diſcourſe of the Qualities of the *Fruits* which that gallant Iſland of *Barbadoes* yields, I thought would not be improper, as well for that I do not know that any has hitherto diſtinctly ſpoken thereof, as alſo becauſe they being for

the moſt part the ſame with thoſe produced, not only in the Weſtern Plantations, but alſo in *Guinea*, the *Eaſt-Indies*, and moſt hot Countries, one and the ſame pains will ſerve to deſcribe the Properties of them all; or at leaſt to give ſuch a general Philoſophical Account, that whatever you meet with in thoſe Regions neighbouring to the Sun's more near and direct Beams, you may be well able by this Specimen, and from the Form, Taſte, Colour, Smell and Signature of each Vegetable, to underſtand its Nature, Uſe and Operation.

In the firſt place, we muſt in general obſerve, that all Fruits in hot Climates are better, as being as by Nature prepared to an higher degree of Maturity, than in Cold; for the Sun making his nearer viſits with auſpicious Beams, and an innocent and complemental Warmth both better diſpoſes the Earth's teeming Womb, and by a moſt excellent Chymiſtry, refines the ripening Fruits from their groſs dull phlegmatick

matick Juices; Winter, Snows, Frosts and other Excesses, are there only remembred and talkt of, not known; and that Sol's too ardent kisses may not be offensive, Nature provides always delicate cooling Briezes and refreshing Gales of Wind, which not only relieve the Inhabitants from the ill effects of an excessive Heat, but much conduce to the melioration of the Fruits. Which being thus brought to its full and absolute perfection, before gathered, may much safer be eaten in those warm Countries, than in Cold, where they have not Sun enough to digest their Rawness into a Temperature so fit for Food. And as it is not fit for Man or Beast to labour so much and so hard in hot Regions, as in cold; therefore the wise Creator has by his Hand-maid Nature given them food prepared to their hands, that they might have no such need of Toiling, there being there no Winter to consume what Summer brings forth, but a continued Spring or perpetual Harvest

of moſt excellent and never-failing Vegetations ſome of the chief of which we ſhall proceed to ſpeak of in particular.

Of Pine Apples.

THis incomparable *Fruit* deſervedly claims precedency for its delicacy and excellency; for when full Ripe, its Taſte is ſo exquiſitly delightful and pleaſant, that it ſeems to exceed all others that the Earth produces; whence 'tis reported, that when ſome of them, by great care, and the favour of a ſpeedy Voyage, were brought into *England*, (for very rarely can they be preſerv'd ſo long) and preſented to King *James*, he was ſo raviſht with its charming deliciouſneſs, that he ſaid, *It was not fit to be taſted by a Subject, but only proper to Regale the Guſto of Princes, inured to the higheſt Delicacies.* The four grand Qualities, whence all perfect Taſtes do proceed, *viz.* the *Aſtringent* or *Saltiſh*, the *Bitter*, the *Sweet* and

and the *Sour* are herein ſo equally mixt and compounded by Gods Hand-maid (Nature) that 'tis hard to diſtinguiſh which of them does predominate; but the truth is, the moſt delightful Moderator and King of all Taſtes, *viz.* the *Sweet* doth a little exceed all the other three, ſo that there is nothing appears but an inviting Beauty, delightful Redolency, and raviſhing Taſte, that feaſts, in the higheſt degree, all thoſe Senſes at once.

For it muſt be noted, That all the various and numberleſs Taſtes of things, both in the *Annimal, Vegetable*, and *Mineral Kingdoms* do all proceed and ariſe from the four grand Qualities aforeſaid, (as large deſcribed in my *Way to Health*, and *The Good Houſe-wife made a Doctor, &c.*) ſo that there are but four perfect Taſtes, they being the Radix of all others, as the ſeven Notes are the Baſis or Foundation of all Muſical Harmony; and according to the Equality of thoſe four, or the weakneſs or predominancy of each, ſuch a

Taſte does carry the upper dominion in all things, and accordingly is the ſame more or leſs grateful to the Pallate and Stomach, and homogeneal to the Body.

But though our Pines are one of the beſt ſorts of Fruits in the world, they ſtand the Inhabitants of thoſe parts, and the Eaters of them, but in very little ſtead, being by our Engliſh chiefly eaten after or betwixt Meals, to pleaſure wanton Appetite and depraved Senſes; for which cauſe their genuine nature and operation is hardly known to thoſe that devour the moſt of them; however, their excellent Taſte, pleaſant Smell, and curious Shapes do declare their noble Vertues, being either eaten alone, or with Bread on a well prepared Stomach; for they moderate, cool, comfort and refreſh the Spirits, cleanſe the Paſſages, remove Obſtructions that fur the Pipes, and alſo purge away and help to digeſt all ſlimy and ſharp Juices that offend Nature, being light of Concoction, and if eaten full Ripe,

Ripe, on an empty ſtomach, it powerfully purgeth by Urine.

It makes a good breakfaſt or ſupper with the help of Bread, it being clean and eaſie, that the natural Heat can eaſily overcome and digeſt it at pleaſure, and Bread does dry up the humidity of the Fruit, and renders the Nouriſhment more firm. But note likewiſe, that this rare Fruit is only good *Raw* (as we uſually, but improperly call it) that without any other Preparation, than what Nature, and the Sun's digeſtive Heat gives it; and entire and alone (except only a little Bread eat with it) it is ſo compleat, that it will not admit of any alteration or compoſition, ſince they cannot add to its Vertues, or raiſe Nature to an higher degree, as in many other things may be done; but here, what-ever humane Art is uſed, or things intermixt, it is ſtill for the worſe, becauſe *Nature* (the Art of God) has already cook't it to the ſublimeſt Perfection, it being the beſt and moſt fragrant

Fruit the *West-Indies* do bring forth, moſt wholſom and healthy to be eaten now and then, *viz.* two or three times a week to make a Meal or part of a Meal with it; for the God of Eternal Wiſdom hath appointed all things to be uſed with Sobriety, Temperance and Order, for which end he hath given all theſe brave comforts unto the Sons of men: This is a Fruit highly dignified with Cœleſtial Energy, being under the *Sun* and *Venus*, in the Sign *Leo*.

Of Plantains.

THis is a brave noble Fruit, pleaſant and grateful to the Senſes, if not gathered till full ripen'd on the Trees, they afford a Nouriſhment of a middle nature, but not ſo quick nor briſk on the Pallate and Stomach, nor ſo eaſie of Concoction as *Pines*, becauſe in theſe the *Lunar* Property does predominate, and the four Qualities or Taſtes are not ſo equaliz'd; yet it muſt be

be acknowledged a good and wholſom Fruit, eſpecially for ſuch as live eaſily, and work but little; for hard Labourers ought to have food that affords a Nouriſhment more firm and ſubſtantial; and therefore ſuch ſhould eat Bread, or ſome other dry Food with them.

It is a general cuſtom to gather them before they are ripe, and let them ripen off the Trees, which is both contrary to Reaſon and Nature; for thereby the purer brisk ſpirituous parts are as it were totally deſtroyed; ſo that the true lively Vertues and Sweetneſs become of a dull heavy nauſeous and unpleaſant Taſte, and harder of Concoction, affording a much worſe Nouriſhment. Nor is this Fruit good being any way prepar'd as by Art, tho' it be cuſtomary for many to make Tarts with them, and compound them with ſeveral Ingredients, which is not commendable; for Nature has already advanced them to the higheſt degree, provided you let them alone long enough,

enough, *viz.* till they are full Ripe; and all alteration then is for the worſe, and not for the better. *But the Women muſt be doing ſomething, though it be Miſchief, as Mother* Eve *has given them an Example.*

But if when 'tis full Ripe it be eaten temperately, either alone, or rather with ſome Bread, it is wholeſom and profitable to Nature; but be adviſed not to eat them in wantonneſs on full Stomachs, or between Meals, as the cuſtom of the Engliſh is, but not without great prejudice to Nature; for they are naturally a little dull and heavy, and therefore they require a brisk Appetite and well prepared Stomach, and ſtore of heat to concoct them. This Fruit is under the dominion of the *Moon*, and the Sign *Piſces*; as to heat they are moderate, *viz.* rather cooling than hot; when full ripe they gently open Obſtructions of the breaſt, being eaten with *B*read in a Morning; but unripe they are binding, and if baked with Sugar, Spices, and

and the like, loſe their natural operation, and thereby become hot, and apt to obſtruct the Paſſages, and tire the Appetite and Stomach, generate evil Juices, dull Spirits and thick Blood, and therefore ſo prepared are no commendable Food.

Of Bonnanocs.

IT is a Fruit much of the nature with *Plantains*, but ſomewhat ſweeter, or more Venereal, and eaſier of Concoction, very pleaſant and delightful to the Pallate, Stomach, and Senſes, Nature having likewiſe prepared this to the height, ſo that whatever alteration *Mrs. Houſewife* makes, proves improper and hurtful; the beſt way of eating them is like the reſt before, either alone or with Bread; and ſo they cleanſe, open and remove Obſtructions, gently looſen the Belly, being of a middle Quality, neither hot nor cold in Exceſs; a Meal of them now and then will be not only grateful, but

alſo

alſo healthful; but if they are eaten green, or ripned off the Trees, then their nature and operations will be altogether contrary, and have many ill effects; for before Fruits arrive to their full Maturity, the *Aſtringent*, *Bitter* and *Sowr Qualities* do too violently predominate, and all ſuch things muſt therefore prove hurtful to the Body; whereas when full ripe, the ſweet balſamiak and pure ſpirituous Qualities do tincture the *Saturnine* and *Martial Properties*, and as it were captivate their poyſonous fierce hot Natures, that they can ſcarce be felt or taſted, the powers and vertues of *Sol* and *Venus* being become more ſtrong. Beſides, ripening of Fruits off from the Trees is unnatural, and oppoſeth her method in the higheſt degree, as is before declared.

Of Cocoe-Nuts.

THe Kernels of this Fruit are of a full ſtrong ſweet and delightful Taſte

Taſte to the Pallate and Stomach, but apt to ſtop and fur the Paſſages, if eaten alone, or in Quantities. &ut on the contrary, if Order and Temperance be obſerved, it makes a brave ſublime Food, very profitable for all Ages and Conſtitutions, affording a clean pure Nouriſhment, eaſie of Digeſtion, breeds good Blood, and pure fine brisk Spirits. Beſides, this Fruit contains a thin or milky Subſtance, of a Cordial nature, if eaten with ſome dry Food, as Bread, and the like. But neither this nor the Kernal is not to be eaten alone on full Stomachs, or between Meals, as Engliſh People are apt to do in all places where they come, accounting nothing food but *Fleſh* and *Fiſh*; whereas *Herbs*, *Seeds*, *Fruits* and *Grains* do far tranſcend them, as to brave firm ſubſtantial Nouriſhmeut, as I have elſe-where in ſeveral Treatiſes demonſtrated, *viz.* in my *Way to Health, long Life and Happineſs*,---*The good Houſewife made a Doctor*, *&c.* Theſe *Cocoe-Fruits* are under the *Sun* and

and *Venus*, and the Cœleſtial ſign *Libra*, but its outward ſhell or covering is *Martial* and *Saturnine*.

Of Cnobars.

THis Fruit is under the dominion of the *Moon* and *Mars*, and the ſign *Scorpio*; it hath its harſh Taſte from Mars, its Sweetneſs from the Moon. If eaten unripe or green, then it binds the belly, but when full ripe, it is a good wholſom pleaſant Fruit, may be eaten raw at Meals with bread and other food, as Milk, or the like: They are of a moderate cooling opening Quality; but there are two ſorts, one that are white within, and the other Red, which laſt are the beſt of the two.

Of Sour-Sopps.

THis is a good Fruit, agreeable to the Stomach if full ripe, and it lie not too long after it be gathered before

before it be eaten; it is endued with a grateful pleasant Taste, very easie of Concoction, if eaten moderately, especially with Bread, or some other dry food; if a Meal be so made now and then, it will prove very profitable to the breast, by cleansing and removing Obstructions that lie in those Passages; it also moderately cools and allays Drought, and gently loosens the belly, and if a Glass of White-Wine, allay'd with Water, be drank after it, or other proper Liquor, it will bravely cleanse the passages of the Uriters, and cause plentiful evacuation of Urine; but if they lie too long after gathering, before you use them, much of the good Qualities and natural Vertues will be abated, and it will be apt to have a contrary operation; it is cold in Quality, and therefore proves most profitable to the *Chollerick* and *Sanguine Complexions*, but not so good for *Phlegmatick Bodies*. *Mercury* and the *Moon* have dominion over it, and it is to be attributed to the sign *Taurus*.

Pickle-

Of Prickl-Pears.

THis is a pleaſant delightful Fruit, very grateful to Nature, and may with ſafety be eaten both in health and ſickneſs, being eaſie of concoction, it quickly paſſeth away, digeſting and moving the Obſtructions that offend the Paſſages, if eaten on an empty Stomach, either alone or with Bread, or ſome other food, it is moderately cooling, and good againſt the *Stone* and *Gravel*, if eaten alone in a Morning when faſting, and a glaſs of White-Wine, allay'd with Water (*viz.* one third part Wine and two Water) drank after it. *Mercury* governs it, and the Sign *Aries*. But neither this nor any other fruit ought to be eaten in wantonneſs, nor for ſtate or vain pleaſure, as between Meals and after Dinner, our Creator never intending them for ſuch uſes, but for the ſupport and health of mankind, and thoſe that abuſe them otherwiſe, commit a very great

great Evil, of which they ought to Repent, and forſake all ſuch ſuperfluities.

Of Papaes.

THis is an innocent, yet noble Fruit, of little Taſte taken as it grows, and that which it hath not very delightful; but it hath a wonderful, and as it were, Paradiſical and moſt raviſhing Vertue that internally lies hid, which being awakned and raiſed up by the skill of the good Houſewife, and proper Ingredients, it makes various ſorts of moſt delightful food, but more eſpecially *Pyes* or *Tarts*, there being no other fruit in the Weſt-Indies (nor perhaps elſe-where in the world) comparable for that purpoſe; for it hath no manifeſt Taſte or Quality that does too manifeſtly predominate, (as moſt other fruits have, that are uſed for ſuch foods) and thereby it is capable of being raiſed to what degree of taſte or pleaſantneſs the Cook or

good Houſewife pleaſes, by mixing and adding proper Ingredients, which cannot be done with any fruits or things wherein any of the four Qualities do too violently over-rule; for ſuch things as are unequal in their Properties or Qualifyings, or where unripe things are joyned with ripe, can very rarely be altered for the better. This fruit being ſo unparrallel'd a thing for the uſe aforeſaid, the *good Dames* of the Weſtern Plantations have no reaſon to deſire or long after other improper *Fruits* or Mixtures; for this being aptly prepared and made into Tarts, may yield the niceſt Pallates moſt ample ſatisfaction: It is under the dominion of the *Moon* and *Venus*, in the ſign *Taurus*, but the *Moon* predominating in its governance, hides the pleaſant Qualities of *Venus*; but when other Ingredients are mixt with it, then the ſleeping or captivated Vertues of *Venus* appear in their ſplendor or raviſhing Taſtes: They are of a cooling opening Nature and Operation of them-

themſelves, but when mixed, are varied according to the nature of the Ingredients. I know no other fruit in the Weſt-Indies that can be altered to ſo good advantage as this. And as the *Pine-Apple* is the King of all Fruits to be eaten Raw; ſo on the other ſide this is the beſt and propereſt to be uſed in variation or further prepared.

Of Water Melons.

THis is a moſt delicious *Fruit*, very pleaſant and delightful both to ſickly and healthy People; if eaten moderately 'tis very profitable for hot Chollerick Complexions, and ſuch as are ſubject to be feaveriſh, or fumes flying into their Heads; 'tis of a cooling cleanſing Property, eaſie of Concoction, and diſ-burthens the Paſſages of all groſs offenſive Matter, if eaten faſting in a Morning with a little Bread; alſo, it powerfully cleanſeth the Reins and Melancholly, purges by Urine, and therefore the frequent uſe

of them moderates the aſtringent harſh Quality in ſuch Conſtitutions as are liable to the *Stone* and *Gravel*, for which it is one of the beſt Remedies in the World. But if you mix *Sugar*, *Wine*, or the like Ingredients, then you cannot perceive nor feel its genuine vertue or operation; for thereby its nature and effects are changed, juſt as a Painter does alter one Colour into another, by adding other Colours, which ought ſeriouſly to be conſidered by all Compounders of food or Medicines, and the natural Reaſon to be well underſtood. This fruit is under the *Moon* and *Venus* (but *Luna* hath the greateſt ſhare in Government) in the ſign *Libra*, whence it is that they gallantly purge by Urine. There are two ſorts, Red and White, but the Red are the beſt.

Of Muſk-Melons.

THere are two ſorts of theſe, one about as big as our ordinary Pum-

Pumkins, the other ſmaller, not much bigger than thoſe in *England*; of the two, this laſt ſort are the beſt, though the other are very good in their kind, and to be preferred before any our Northren Climate produces. The beſt way of eating them is with Salt and *Bread*, which renders them more warming and grateful to the Stomach; nor do they gripe, except it be for want of the bodies being uſed to them. They gently looſen the belly, and moderately purge by Urine, if eaten for a breakfaſt with a glaſs or two of White-Wine, or White-Wine and Water mixt, or plain Water drank after them: They may be eaten by all Ages and Conſtitutions, but are beſt for young People, and eſpecially for Chollerick hot Complexions; for they allay drought, and gently cool the whole body, but they may not be often eaten as food, becauſe they afford not ſo firm a Nouriſhment, but between whiles it will be very profitable to make a whole Meal of them now & then with only Bread and Salt.

Of Pumkins.

PUmkins that grow in the *West-Indies*, are much of the nature of thoſe we have here with us in *England*, but not altogether ſo cold, being brought to an higher degree of Maturity by the powerful Influences of the Sun-beams, who careſs them with nearer Embraces; yet ſtill, this Fruit is of a cold phlegmatick Nature, but eaten ſtew'd with warming Ingredients, makes an indifferent good food, taking ſtore of Bread therew ith, its Nouriſhment is not firm, but eaſie of concoction, looſens the belly, is not proper for cold phlegmatick Complexions, but very profitable to be uſed now and then by the Chollerick: It alſo gently purgeth by Urine, as indeed moſt of the fruits in the Weſt-Indies do; and 'tis a great Error in our Northren People, ſettled in thoſe parts, eſpecially ſuch as are obnoxious to the *Stone*, *Gravel*, and the like, that they do

do not accuſtom themſelves more to the uſe of thoſe noble fruits; for if they did, they would not be ſo ſubject to thoſe torturing Diſeaſes as they are; for all foods, be they fruits or other things, and alſo Drinks, that moderately cool the body, and are of light concoction, do naturally prevent the generation of thoſe cruel Diſeaſes; as on the other ſide, ſuch as heat, and are of an aſtringent nature, do generate them in all Complexions, but eſpecially in thoſe that are inclinable thereunto. The Cœleſtial Regiment of this fruit is to be attributed to the *Moon*, and to the ſign *Piſces*.

Of Squaſhes.

THeſe are of a mild gentle nature and operation, being briskly boyled and eaten with *Bread*, *Butter*, *Vinegar* and *Salt*; they afford a good Nouriſhment, but not very firm, cool the body, and are quick of Concoction, cleanſe the Paſſages, are good againſt

the Obſtructions of the Breaſt, gently looſen the belly and purge by urine, eſpecially if a whole Meal be made of them without fleſh, and only eaten as aforeſaid. They are under the dominion of the *Moon* and *Cancer*.

Of Potato's.

THis is a very brave noble and more excellent Root than any other the *Weſt-Indies* bring forth, of a friendly temperate Quality, ſomewhat windy if eaten hot or whileſt the fiery Atomes or Vapours be in it; therefore they are far better and wholſomer cold, as many other of the like nature are: They afford a brave firm ſubſtantial Nouriſhment, ſurpaſſing therein all other Roots, but not comparative to that of *Bread*; they are Reſtorative, of a moſt pleaſant Taſte, comfort and ſtrengthen the body, of a warming nature and operation; ſo that they are a good food eaten alone, or with *Bread*, *Butter*, *Fleſh*, or the like. The

The common ways of preparing or dreſſing them are divers, but the moſt common are Stewing, and Roaſting them in the Embers, the laſt of which is moſt commendable, but being more tedious than the other, is not ſo frequently practiſed: either way they make a good Diſh, being eaten when through cold with *Oyl*, *Vinegar*, *Salt* and *Bread*, or *Butter* inſtead of *Oyl*, to ſuch as do not love it, or cannot procure it. As to Temperature they are of a middle Nature, but rather warm than cold, eaſie of Concoction, and the drier they are prepar'd, the warmer and firmer Nouriſhment they yield.

Likewiſe, they make a good ſort of Drink, but it will not admit of much age, being apt then to become acid, ſharp and keen; it may be made either ſtronger or ſmaller, according to the Quantity of *Potato's* allowed, and Water put to them. There are various ſorts, but the drieſt and yelloweſt are beſt. They are under *Sol*, in the ſign *Taurus*. The young and tender

Leaves

Leaves are a pretty good Sallet boyl'd, they cleanſe the ſtomach and looſen the belly; being eaten with *Butter*, *Vinegar*, *Salt* and *Bread*, a fine Meal may be made of them.

Of Yams.

THis alſo is an excellent Root, temperately hot, and more dry than moiſt, of a lovely white Colour, and pleaſant innocent Taſte, which demonſtrates their good Vertues; they afford an harmleſs, clean, and yet pretty ſubſtantial Nouriſhment, neither much bind nor relax the belly, but of the two, rather looſen. They are eaſie of Concoction, and if they be well prepared according to Art, make a brave friendly pleaſant food, dreſt with *Butter*, *Vinegar* and *Salt*, and eaten with *Bread*: They are good for every Age and Conſtitution, rarely diſagreeing with any; they are very uſeful to be eaten with *Fleſh*, a little *Fleſh* and good ſtore of *Yams*. They are

are under the government of *Venus* and *Luna*, and the ſign *Libra*.

Of Cuſado-Bread.

THis *Bread* is of an innocent nature and operation, yet affords a ſtrong ſubſtantial Nouriſhment, far beyond what moſt People ſuppoſe; for being put into any kind of Pottage, Milk, or the like; it diſſolves its ſelf into gellious ſubſtance, which is a token of its ſtrength, as its pure white Colour and innocent Taſte demonſtrates its innate Vertues and Equality of Parts: The four grand Qualities (at large deſcribed in my other Treatiſes) whence the four perfect Taſtes do proceed, being ſo equally mixt, that by its Taſte it can hardly be diſtinguiſhed which does carry the upper dominion, under which ſimplicity lies hid the moſt ſoveraign Vertues of Nature; it is moſt pleaſant when new, but not then the wholſomeſt; 'tis a good Ingredient to be eaten with *Butter*,

Butter, *Cheeſe*, *Herbs*, *Milk*, or any kind of *Pottages*, as alſo with *Fleſh*, and will alone ſuſtain Nature; for a man may live as long without being tyred, and be as well ſupported, as to health and ſtrength, with it, as with the beſt Wheaten Bread; and being once familiariz'd through a little cuſtom and uſe, it becomes pleaſant to moſt Ages and Conſtitutions. I remember a Maſter of a Ship, that aſſured me, *That being by ſtreſs of Weather kept out at Sea much longer than they expected, ſo that all their Proviſions were ſpent, but Water and Cuſado Bread, of which they had plenty; he and his Ships Crew lived thereon for many days, without any other Suſtenance; and though at firſt (being uſed to variety of other Foods) they thought it ſome-what hard, yet after ſome days it became moſt pleaſing; and they were ſo far from complaining of their ſtrength being diminiſhed, that they found themſelves more than ordinary briſk and active.* As for the Temperature of this *Bread*, it is rather hot than cold,

cold, and is of eaſie concoction; 'tis under the government of *Saturn* and *Venus*, in the ſign *Scorpio*. Its poyſonous Liquor which is preſſed out of the Root when it is made into Bread, is *Saturnine*, and the white flowery ſubſtance or matter, is *Venereal*: Nor is it ſtrange to thoſe that underſtand Nature's courſe, that Poyſon and moſt wholſom Food ſhould proceed from one and the ſame Vegetable diverſly prepared; for ſuch do know that in all things, (as well as in this) there are lurging Poyſons that are the Root of every Life, and without which there could be neither Vitality nor Vegetation.

Of Ginger.

THis is an excellent Spice, of an hot dry tart Nature, enduced with a ſtronger and more durable heat than *Pepper*, and every way more efficacious, ſo that where-ever this Spice is, there is no need of *Pepper*;

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it is chiefly good for cold and moiſt Stomachs, and ſuch as are troubled with cold windy Diſeaſes; for it diſcuſſeth and helpeth Digeſtion, and in ſome degree conſumeth crude phlegmatick Humors; good eſpecially for aged People in cold and moiſt Seaſons of the year. But neither this ſort of *Spice*, nor any other, is good to be uſed in hot Seaſons or Climates, except in a Phyſical way, as I have elſe-where demonſtrated. Particularly, in *Young People* and *Chollerick Complexions* the frequent uſe of ſuch things does heat, dry and conſume the purer Spirits and Radical Moiſture and inflame the Blood, and in ſome Conſtitutions makes it ſharp and keen; they are alſo injurious to the natural Heat of the Stomach and digeſtive Faculty, whence the *Scurvey*, *Joynt-Aches*, and many cruel Diſtempers proceed, and aſſiſt not a little to the generation of the *Stone*, where-ever they meet apt matter for that purpoſe. The ſame is to be underſtood of all other things

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in which heat and drineſs do too violently predominate; the frequent uſe of which is like the common drinking of *Brandy*; when once the Stomach is accuſtomed to them, it cannot digeſt its food without them; and yet the Remedy is as bad as the Diſeaſe, for as the natural heat is more debilitated, ſo more Brandy is craved for, till People utterly deſtroy themſelves.

Of Oranges.

THere being various ſorts of this Fruit, differing in their Temperature and Nature, they are to be conſidered according to the ſweetneſs, ſowrneſs and tartneſs of them; the ſowreſt ſort are the coldeſt, moſt ſharp and penetrating, and therefore are not ſo good and profitable as thoſe called *Sevil*, which is a mean between the ſowr and the ſweet; and therefore is beſt for ſawce, and far more acceptable to the Pallate, but eſpecially to the Stomach, than either the ſweet or the

ſowr

ſowr, which being full ripe freſh gathered, do not only make the beſt Sawces to moſt ſorts of Food, as *Herbs* both raw and boyled, *Fleſh*, *&c.* far exceeding all Vinegars made with Wine or other Liquors, but they alſo prove profitable in many Diſeaſes, eſpecially to allay Drought in *Feavers*, and prevent the putrifaction of the Humors; for they cool and refreſh the Stomach, and are good moderately uſed in times of Health for *Chollerick People*; but eat them not too frequently, for they aſtringe or bind the belly, and are not proper for *Phlegmatick* or *Melancholly Complexions*; and as the moderate uſe of them for Sawce in food, does excite and ſharpen the Appitite, ſo on the contrary the freqnent cuſtom of eating them is apt to hurt the digeſtive Faculty by their cold dry aſtringent Qualities, they being Extreams in Nature, and therefore cautiouſly to be uſed.

The *Sweet Oranges* are not good for Sawce, for they naturally dull or

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ſubvert the Appetite; nevertheleſs they being of a middle Nature or temperate Quality, are good and very grateful to well-prepared Stomachs to be eaten alone, or with ſome Bread or other dry food after them in time of Health, eſpecially for Young People, and the *Phlegmatick* and *Melancholly*; but ſtill they ought to remember their ſure friend *Temperance*, elſe they will prove injurious, and hinder Concoction.

Of Lemmons.

AS theſe are ſharper and more ſour then *Oranges*, ſo they are colder, more keen or piercing, but they make a Sawce that does wonderfully cool, and for the preſent ſtir up the Appetite, comfort the Stomach, and are good againſt Vomiting, very grateful to ſuch as have weak dull or flat Stomachs, they cut and attenuate groſs Humors, allay Thirſt, and are refreſhing to ſuch as have hot Livers; but on

the other ſide, if not very moderately uſed, their aſtringent, ſharp or keen Quality will by ſimile awaken the *Saturnal* and *Martial Fires* in the Body, and inſtead of allaying heat they inflame the Blood, and irritate the natural Spirits, which proves fatal as to Health; for as all ſuch Fruits are unequal in their parts, ſo they by ſimpathy cauſe an unequal operation in the Humors, which is the Radix of all Diſtemperatures.

Of Limes.

LImes are an Immature Fruit, in which two extream Properties do predominate, *viz.* the *Saturnal* and *Martial Poyſons*, becauſe the Sun and Cœleſtial Influences, have not had Power to raiſe or awaken the balſamick or friendly Vertues of Nature, or bring the Properties into an equal operation, as is done in other Fruits; for theſe two fierce Qualites are ſo powerful, as indeed being the very

Radix

Radix of the Fruit, that the friendly Property or good Vertue is wholly hid or captivated by them, ſo that it cannot be taſted or felt; hence the Juice of this fruit does contain (as I have elſewhere declared) a *Saturnine* churliſh fire, which is of an hard coagulating aſtringent or binding nature and operation, like the raw cold ſaturnine Air of Winter, which does congeal the Water, and harden all things. 2*dly*, A ſharp keen Martial Property, of a ſour harſh fretting nature and operation. Now theſe two Extreams meeting together, do render it very hurtful to the genuine nature of the Stomach, and generate bad Blood, ſtir up the original Poyſons by ſimile, and the Saturnine Property does draw together and congeal the Excrements in the Bowels; and the Martial Fires are forth-driving, and cannot endure to be bounded, from whence proceed various Diſeaſes, as *Gripes*, *Collicks*, *Iliacal Paſſions*, or cruel *Belly-Akes*.

For this cauſe, our Engliſh, and

others, that uſe theſe Juices in their Voyages to the *Eaſt-Indies*, and other parts, are ſorely vexed with many Diſeaſes, which they contract (though they little think it) from their *Punch-Bowls*, rather than the diſagreeableneſs of the Climate. Moreover the ſharp cold Juices of *Oranges* and *Lemmons*, which in hot Countries they are greedy of, and do eat too freely, do prove very pernicious as to their Health; for the truth is, it is not the Climate, whether hot or cold, that cauſes ſo many Diſeaſes, but Peoples Intemperances and taking wrong Meaſures; for the Natives both of the *Eaſt*, *South* and *Weſt* are as healthy and long liv'd as thoſe of the *North*; and theſe our frequent Diſtempers when we travel into thoſe parts, do but declare our Intemperances, and that the Meats and Drinks we ſo much deſire are not proper for our Bodies in ſuch Climates, where not our own irregular Fancies, but the uſages of the Natives of each Country ought to be our Guides and Examples,

Examples, both as to Meats, Drinks and Exercises, and then each Country would soon become as natural and wholsom to us as our own, our Bodies being assimulated thereunto.

Of Pinpillow-Pears.

THis is a Fruit that is not much in use, being some-what troublesom to procure by reason of their Martial Weapons or Prickles; they are of a *sharp brisk Taste*, their Juices quick and penetrating, they cut Phlegm, beget Appetite and help Conoction, being of a cooling Nature, they may be eaten with a little Sugar with safety, but they are chiefly good for *Chollerick* and *Sanguine People*, and are under *Mars* in *Aries*.

Of Pepper, commonly called Guinea-Pepper.

OF this there are two sorts, one great the other small; but both

are much of the same nature and operation, only the smallest is rather the hottest. They both contain three extream Qualities, *viz.* 1. An astringent Sulpher, or stupifying Poyson from *Saturn*; 2. A fierce bitter keen sharpness from *Mars*; And 3. An hot penetrating Poyson from *Mercury*.

In this Vegetation all friendliness and pure Vertues are captivated, and the original forms of Nature do predominate, there being in it no kind of Equality or Harmony, but all is out of Tune, and the four *grand Qualities*, whence all Tastes proceed, have here their operations in Discord, and confusedly combate one another; therefore whatever any may pretend, the frequent eating of it must needs prove pernicious to Health; for those forementioned fierce poysonous Qualities do by degrees as it were insensibly prey upon and violate the natural Heat, and hinders the way of the Spirits, as if men designed to mortifie their natural Legs, on purpose to use Wooden ones

or Crutches; ſo they deſtroy the genuine innate heat of their Stomachs, and vainly endeavour to procure a falſe and adventitious one, that may better (forſooth) ſupply Nature. The truth is, this hot fiery Sawce does powerfully ſtir up or beget Appetite, and warms the Stomach, which does intice many to eat it with their common food, but they never conſider the miſchiefs it brings unto Health, being like *Brandy*, a dram of which after a full Meal of heavy Victuals, will help Concoction, and eaſe the burthened Stomach, but the frequent uſe of it will ſo deſtroy the natural Heat, that the Stomach will not be able, after a little time, to digeſt its food, neither with it nor without it; So this Spice being too much eaten, wounds Nature to the very Heart; for by degrees it debilitates the proper Heat, infects the Blood with a ſalt ſharp keen Quality, partches up and conſumes the ſweet Oyl and Radical Moiſture, ſuffocates the pure Spirits by whole-ſale, cauſing

the *Blood* (their limpid Fountain and natural habitation) to become wheyiſh and watery. Eſpecially, if *Cholerick* or *Sanguine Complexion'd People* ſhall accuſtom themſelves to the eating of ſuch Sawces, it will much ſooner and more deplorably vitiate the *Tone* of their Stomachs, than of ſuch as are *Phlegmatick*; but they are not good nor natural for any whatſoever, except now and then in a Phyſical way for very cold dull heavy *Phlegmatick People*, and they muſt eat it ſparingly too; but the miſchief is, whoever ſhall accuſtom themſelves to theſe Sawces, cannot forbear from Exceſs therein, without great trouble and conſtraint upon themſelves: The very ſame is to be underſtood of all other Extreams, as *Brandy*, *Tobacco*, and the like.

Beſides, all ſuch things are far more pernicious, and bring greater danger to Health in hot Countries, than in colder Climates, as many have found by woful Experience, becauſe there the central Heat is nothing ſo ſtrong

and powerful as in colder Regions, and consequently the pure Spirits and Radical Moisture weaker, and more apt to be wounded, suffocated or evaporated, as all do know that have Eyes that can see into the *Arcana of Nature.*

But to return to our *Guinea-Pepper*, it is such an Extream in Nature, *viz.* so hot and poysonous, that if the bigger sort be dryed, and the Cods cut and the Seeds scattered amongst Clothes, Hats, or the like, that are to be packt up, it proves the best Preservative from the Moth, and other Vermine that is known; for its excessive keenness destroys all Generation, even in the very bud. Likewise, if it be burnt in a Room, the Doors and Windows being close shut, it will destroy and kill all *Buggs, Fleas*, or the like, and you too, if you do not get out in time, its fumes are so hot, poysonous and penetrating, when once the fire has open'd its body, and manifested what before internally lay hid.

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This bigger ſort our Engliſh do commonly pickle, and ſo preſerve it for a common Sawce to eat with *Fleſh*: Now this pickling of it with *Salt* and *Vinegar* does ſtill add to its heat and ſharpneſs; For *Salt* is of an hot harſh ſharp Nature, and if it be not moderately eaten, dries, heats, and is of a partching operation, very inimical to Health, but a Ring-leader to the *Scurvey* and other Diſeaſes, and *Vinegar* is alſo of an hot keen fretting Nature, eſpecially when joyned or incorporated with ſuch high fires and things of unequal Natures: Therefore the frequent uſe of this ſort of Swace is to be accounted very injurious to Health, eſpecially in ſuch hot Climates, where the continual influences of the *Sun* do more exhale and draw forth the Radical Moiſture, thereby weakning the central parts, which ought therefore rather to be refreſht and cheriſht by proper Foods, than annoyed and prejudiced by ſuch hot violent things, as do yet further depreſs and debilitate them.

Of

Of Ocora, or Grommer.

THis is a brave Noble Fruit, and being boyled, they make a gallant ſubſtantial Food, affording a good firm Nouriſhment, being eaten with *Butter*, *Vinegar*, and *Bread*. Some will boyl and eat them with *Fleſh*, but they do not eat ſo well as many other ſorts of *Herbs* and *Roots* do in that caſe; for they being in themſelves of a jellyous Nature, do not ſeem ſo proper to be eaten with *Fleſh*: But they make an excellent *Pottage*, which if well prepared, and proper Ingerdients added, afford a brave ſtrong firm Nouriſhment, and yet eaſie of Concoction. If the intrinſick Vertues of this Fruit were underſtood, the Food made thereof would be had in far greater eſtimation than it is; for both the Fruit it ſelf and the *Pottage* made thereof are of ſingular Vertues and uſe for weakly People, and ſuch as are inclinable to *Conſumptions*, *weak Heats* and *Obſtructi-*

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ons of the Breast, far more excellent than *Mr. Doctors Jelly* made of *Harts-Horn*, and the like, as being much more natural and agreeable to the Stomach.

Which way ever you dress them they are not only delightful to the Pallate, when a little innur'd to them, but also easie of Concoction, gently loosing the Belly, of a moderate or middle Nature as to heat, and may by all Ages and Constitutions, healthy or sickly, be eaten with safety, and to the advantage of Health and Strength; and we do advise all the English to eat of it more frequently, and then they shall assuredly find more Vertues therein than is here set down.

Of Aguma.

THis is an Herb of a bitter Nature, but when boyled, that Martial Taste is much allayed, and it becomes a brave noble Salad or Food, being boyled in plenty of good Water, and eaten

eaten with *Butter*, *Venegar*, *Salt* and *Bread*, or with *Fleſh*; for it powerfully opens the gates of Nature, and the obſtructions of the Breaſt and Stomach, it moderately relaxes the Belly, cools and refreſheth all the internal parts, affording brisk lively Spirits, pure Blood, and a good Habit of Body, if Temperance be obſerved by the eaters thereof, which does give the greateſt Credit and Reputation to all ſorts of Meats and Drinks; for the beſt and moſt Natural cannot but prove burthenſome and harmful, when Sobriety is wanting. The excellency of this Herb does chiefly reſide in the diſtaſteful or bitter Quality, which at firſt eating is ſomewhat unpleaſant, but a little cuſtome will make it friend- and more delightſom than others that are leſs bitter; for all Herbs are the moſt grateful to the Stomach, and eaſieſt of Digeſtion, in which the Bitter Quality or Taſte is a little predominant, for this property is lively, and the cauſe of Motions quick and penetrating;

trating; for which cauſe the wiſe Antients have noted, and not without ſufficient ground, all or moſt bitter Herbs to be good againſt moſt kinds of Stoppages and Obſtructions. And therefore on that account, this Herb is to be preferred before thoſe of a ſweeter milder Nature, becauſe all ſweet things are heavy and more flat on the Stomach, and harder of Concoction, and nothing ſo brisk and lively; for which reaſon the *Natives* in *Guinea*, have a certain Root or Fruit call'd *Tantarobois*, which is full of bitter Seeds, and them they mix with their Foods, which proves very profitable to their Healths, ſo that they live ſtrong and luſty to very great Ages. This herb *Agumma*, is under the Government of *Mercury* and *Mars*, in the ſign *Gemini*.

Of Red-weed, or Catterpillars.

THis is an Herb of a mild gentle friendly Nature and Operation, eaſie of Concoction, cleanſeth the Stomach,

Stomach, and gently looſens the Belly, and is very profitable boyled in plenty of Water, and eaten with *Butter*, *Salt* and *Bread*, as alſo with *Fleſh*, but eſpecially with *ſalt-Fiſh*; for by its mild friendly Nature it allayes the harſh ſtubborn fierceneſs of ſuch *Fleſh*, and the heat of the *Salt*, which if frequently eaten without ſtore of either Herbs or Roots to qualifie them, proves very prejudicial to Health, eſpecially in hot Countries. The truth is, this is an excellent Herb, and ought to be encreaſed and planted for general uſe; for it ought to be held in greater eſtimation than either *Mutton* or *Beef*, or indeed any other ſort of *Fleſh*, it being an allayer of all immoderate heat: It is under the Dominion of *Jupiter*, in *Piſces*.

There are alſo a great Number of brave Herbs in the *Weſt-Indies*, which are tranſplanted from the more Northern Climates, and thrive very well there, viz. *Sage*, *Roſemary*, *Thyme*, Winter and Summer *Savory*, *Mint*, *Penny-royal*,

royal, *Parsely*, *Charvil*, *Onnions*, *Lettice*, *Sorrel*, *Beetes* both white and Red, *Spinnage*, *Cabadges* or *Colworts*, *Comfry*, and many other gallant wholsome Herbs, and they are all or most of them by the Cœlestial influences and continual enlivening Beams of that Fountain of heat, the *Sun*, rendred far more fragrant and salutiferous than in colder Regions, and so do make most excellent Sallads, which being mixt with *Oyl* or *Butter*, the Juice of *Oranges* and *Salt*, warm the whole Body, and more naturally and pleasantly exhillerate the Spirits than any sort of *Wine* drank in Moderation.

Some brief Directions for the Preservation of Health, and Life in hot Climates.

IT is a very common conceit amongst the *Europeans*, that of late are come to Inhabit in Plantations of *America*, that by the Nature of the Climate

Climate or by reaſon of the unuſual Heats, People there are not ſo long-liv'd as in the more cold *Northren* parts of the World; and for this they appeal to Experience; *Do not we ſee* (ſay they) *how men are cut off by Diſeaſes in the prime of their Years, and very few attain to old Age?* Whence 'tis a common Proverb amongſt them, *Soon Ripe, Soon Rotten*, as if this were the very Nature of the Climate; but this is all Miſtake; they blame the Climate, when themſelves are only to blame: 'Tis their own Intemperance, not that of the Heavens, which ſhortens their days: The wiſe and merciful God hath ordered ſo providentially all parts of this habitable World, that his Creature [*Man*] may thereon live comfortably, if he pleaſe: 'Twas the Error of the Antients when they divided the Earthly Globe into five *Zones*, to imagine two of them uninhabitable, one of which they called the *Frigid Zone*, through exceſſive Cold, and the other *Torrid Zone*,

through extreamity of Heat. But Experience has confuted their gueſſing Philoſophy, and ſhews us, that both theſe are commodious enough to dwell in, if Diſcretion and Sobriety be uſed; Is one Region cold? God has given its Inhabitants ſtrong Conſtitutions, great Stomachs, groſs ſuitable Food, and Furze wherewith to defend them. Is another very hot? Here are refreſhing Briezes conſtantly imployed by Nature, to fan and divert them, rare delicate Fruits, eaſie of Digeſtion, to ſupply all the neceſſities of Nature, and ſupport them in Strength and Health. But ſuch is the Perverſity of men, that being depraved by cuſtom, they purſue and take quite contrary meaſures to thoſe that Nature dictates, and in the hotteſt Climates gorge themſelves with the groſſeſt Foods, various Diſhes of *Fleſh*, *Fiſh* and *Fowls*, whereof they daily eat to Gluttony, and the ſtrongeſt Liquors, as *Madera Wines*, *Brandy* and *Punch*; ſo that where they need the leaſt, fineſt and lighteſt

lighteſt Meats and Drinks, they cloy and oppreſs Nature with the groſſeſt and ſtrongeſt; And is it any wonder that they are then afflicted with Diſeaſes, or cut off by immature Deaths? If a man will turn the top of his Candle downwards, and extinguiſh it by exceſs of Tallow, how unjuſtly does ſuch an one blame the Winds for putting out its light?

The ſweet Influences of the Cœleſtials, and eſpecially the heat of Heaven's bright Eye (the Sun) does in hot Countries prepare all ſorts of Vegetations and Fruits, ſo as that they become more wholſom and proper for the Body, than in colder Regions, thereby pointing out which is the moſt natural food in ſuch Climates; of which the Natives (though by us eſteemed *Barbarous*) are ſo wiſe as to take notice; for they in moſt hot Countries do more incline to eat *Herbs* and *Fruits* (though not ſo much as they ought, nor do they prepare many of them ſo well as they ſhould) yet

thereby, and by being ſtrangers to Riot and Intemperance, they retain an undiſturbed Health to very great Ages; So in the *Eaſt-Indies*, where the food is chiefly *Herbs*, *Fruits* and *Grains*, and their Drink only *Water*, to meet with Perſons of *One Hundred Years of Age*, is common; nay, it is credibly reported, that ſome of thoſe called *Brachmans*, who do wholly abſtain from eating either *Fleſh* or *Fiſh*, do lengthen out their days to *One Hundred and Twenty*, and *One Hundred and Fifty Years*: And in *Guinea*, tho' it be a very hot Country, and generally the Conſtitution of the Air accounted very unwholſom, yet you ſhall ſee the *Ethiopians* frequently live *One Hundred and Twenty Years* in great ſtrength and vigour. By all which it is plain, that the fault is neither in the Soil, nor the Climate, but it is *Intemperance* both in Quantity and Quality, is the main cauſe of the grievous Diſtempers and ſhort Lives of our Engliſh that travel into hot Countries, and alſo of the

Weakneſs

Weakneſs and untimely Death of ſo many of their Children. For Prodigious in the Exceſs they commit, ſuch as cannot rationally be imagined of any that had not a mind willfully to deſtroy themſelves: for to omit their Extravagances in ordinary Diet, the vaſt Quantities of *Fleſh* and *Fiſh* which they unneceſſarily devour, I have heard it credibly related and affirmed, That there has been the Quantity of *One Thouſand* or *One Thouſand Two Hundred* Bottles of *Wine*, *Madera* and *Claret*, conſumed at one Feaſt, made by a common Planter of *Barbadoes*; and that the like Superfluity (as if they would vye for Luxury with the old *Romans*, in the declining Age of their Empire) is not infrequent in that and other *Weſtern Plantations*.

Now let all the World judge, if men will thus ſeek Death in the Errors of their Lives, how is the Country to be complained of? He that takes his ſhare of three or four ſuch Treats, will have little reaſon to accuſe the heat of

the Weather for caſting him into a *Feaver*. If our Engliſh, and others, that travel to and live in thoſe *Weſtern*, *Eaſtern* or *Southern Regions* would be but ſo obedient to Nature, and kind to themſelves as to obſerve a proper Order and right Method of Living, they would not only live long, but healthy. And for their furtherance and benefit therein (I mean, ſuch as have not abſolutely forſworn hearkening to any Remonſtrances of Reaſon, nor betrothed themſelves to Madneſs and ruinating Debauchery) I ſhall here add a few general Rules or Directions for the Preſervation of Health, very neceſſary to be regarded by all ſuch as live in *Hot Climates*.

1. *Fleſh* ought not to be eaten at all, or very ſparingly; for *Fleſh* in hot Countries is nothing ſo firm, good and wholſom as in cold (though the eating thereof may well be ſpared in both) but on the other ſide, *Herbs*, *Roots* and moſt *Fruits* are abundantly more

more excellent for Food in hot Climates than in Cold; The same is to be understood by *Fish*, as experience has taught the *Natives* of all such places, who therefore do more incline to eat *Herbs*, *Fruits* and *Vegetations*; and for want of this Prudence, have not many of our *Northern People* after a full Meal of *Flesh* or *Fish* in those hot parts, been suddenly surprized with various cruel Diseases, as **Feavers, Flures**, and the like.

2. *Full* and *Liberal Eating* of any sort of Food, proves of more dangerous consequence to Health, especially if the Foods be gross, fat and succulent, because the natural and central Heat is by the great Power of the Cœlestial Influences continually exhaled, and so becomes more external, which does in a degree debilitate the Digestive Faculty; for which cause a mans Stomach and Appetite is rarely so sharp and strong as in cold Countries.

3. *Great Drinking*, especially of strong exhilerating Liquors, as *Wine*, *Brandy*, or other *Spirits*, is very pernicious; for all such Drinks, if not cautiously used, and well allay'd with *Water*, proves of fatal consequence, and wounds Nature to the very heart, as daily Experience does testifie, and doth sooner destroy Health than in cold Countries, though bad in both. I know this is contrary to the *Vulgar Notions*, but it is agreeable to *Truth*, *Experience* and *Reason*; only People, by a vitious Inclination, had a mind to debauch themselves with strong Liquors, and the Devil, to humor them, suggested that such Liquors *(forsooth!)* were necessary, and most to be used in hot Countries; and so they got a colour for their Excess, and continue the Maxime and now plead, *They must be Drunk if they mean to be Healthy, &c.* But *Nature*, as well as *Christianity*, will read them another Lesson; for in hot Climates, the natural or central Heat

Heat being not ſo ſtrong, by reaſon of the forcible Influences of the Sun, powerfully exhaling the Radical Moiſture, opening the Pores, and too violently evaporating the Spirits, the *Stomach* and *Digeſtive Faculty* thereby become weak, and the inclination to drinking is encreaſed; for which reaſon many deſire hot ſpirituous Drinks, finding a preſent Refreſhment; for ſuch Liquors do powerfully awaken the internal or central Spirits by *Simile*, which makes the Drinkers quick, lively and brisk, during the time of their operation, which is but for a Moment, but afterwards they find themſelves heavy, dull and indiſpoſed, their Stomach more feeble, cold and raw than before, which inclines them to take t'other Dram; and ſtill, the more the worſe, till Nature be debilitated to the utmoſt Extremity. The ſame operation have all *Wines* and other Drinks, if Temperance be wanting, but not ſo violently as the former; therefore in all hot Climates

there

there ought to be double the care and temperance, as in cold, both in *Meats*, *Drinks* and *Exerciſes*; of which, the Natives of hot Countries may be our Examples; for they do, for the moſt part live temperately, their Drink *Water*, or *Wine allay'd with Water*; their Food mean, or more ſimple and innocent than ours, whereby they are better preſerved in Health; the Conſtitutions of all People in hot Climates being not ſo able to bear or endure *great Meals* and *ſuperfluous Drinking* of ſtrong Liquors, as in cold. Therefore moſt of thoſe that in ſuch places accuſtom themſelves to the frequent uſe of thoſe *ſtrong ſpirituous fiery Drinks*, and the common courſe of gormandizing on *Fleſh* and *Fiſh*, become very obnoxious to the *Dry Belly-Ake*, or *Griping of the Guts*, *Dropſies* and the *Gout*. For all ſuch Foods and Drinks too violently ſtir up and conſume the natural Heat and Moiſture, whereby the digeſtive Faculty of the Stomach is rendred uncapable to concoct or

make

make any perfect ſeperation, whereby the body grows oppreſſed with a *Maſs of Crudities* and *noxious Juices*, that ſometimes fall into the Joynts, infeebling and tormenting them; and this is the original of that Rich Evil, call'd, The **Gout.** In other Complexions theſe and the like Diſorders prey upon the ſollid parts, and waſte the *Fleſh*, taking away natural ſtrength and vigour; ſo that ſuch Perſons pine and languiſh under ſuch a load of daily ingeſted Aliment; for nothing is more uſual in Nature, than for Extreams to generate or occaſion each other, and theſe you call **Conſumptions.** In others, for want of Heat and Moiſture the Excrement in the Bowels, is contracted into ſo hard a ſubſtance, that it cannot freely paſs; and this is that which the learned call, **The Iliacal Paſſion,** and the Vulgar, *The Plague in the Guts*, for which moſt cruel Diſeaſe there is ſcarce a Doctor that hath yet found out a certain Remedy.

Now in theſe our *Weſtern Plantations*

*tions*all theſe tormenting Diſeaſes are much encreaſed by the frequent Tippling of that pernicious Drink called **Punch**, the Nature and effects of which I have herein before hinted, but more fully demonſtrated in my Treatiſe, entituled, *The Country-Man's Companion*, pag. 110.

In ſome other Conſtitutions the central Heat and *Humor Radicalis* being waſted by ſuch unfit Meats and Drinks ſo received, is turn'd into a flux of Humors, both windy and watery, which ſwells the lower parts of the body; and this is the generation of your **Dropſies.**

But as the Lord our bountiful Creator is always good, and his Hand-maid (Nature) an indulgent Mother; ſo they have, as it were, chalked out the means of preventing theſe Evils, and preſcribed proper Diet and Drinks in every Country and Climate to its Inhabitants, by the natural Productions of each reſpective Region, would men be ſo wiſe to follow thoſe *Dictates*;

for

for all hot Climates, (as is before intimated) do furniſh their Inhabitants with wonderful variety and plenty of brave noble, and moſt fragrant *Herbs*, *Fruits*, *Roots* and *Grains*, and moſt pure *Water*, far exceeding thoſe of cold Countries, both in Quantity and Quality; for in thoſe hot Regions, Heaven's bright Lamp, that central Fire of the Univerſe, the *SUN*, has greater power, ſtrength and vertue to fit and prepare all things for our uſe; and if our Engliſh, and others, would be ſo prudent as to accuſtom themſelves to thoſe harmleſs natural ſimple Food and moderate Drinks, then the fore-mentioned Diſtempers would hardly be known amongſt them.

4. They ought likewiſe to have regard to the proper *Times* of their eating, or Meals, that is to ſay, to eat about *Eight* or *Nine a Clock in the Morning*, and then again at *Four* or *Five 'ith Afternoon*; for the common

time

time of Dinner about *Twelve* or *One*, is neither Rational nor Natural, becauſe the *Sun* is then near the Meridian, and doth then ſo powerfully draw forth, exhale, and weaken the Natural and Centeral heat of the Stomach, that it indiſpoſes the whole Body, more than at any other time of the day, ſo that then Nature is not ſo well able to perform her *Kitchin-work* in the Stomach, by a perfect Concoction or Separation of the Meats and Drinks, and ſo all the Senſes are dulled, and the Intellect ſtupified, and not a few ſeeds of diſeaſes are thereby ſown throughout the Body. Beſides the long Mornings Work or Exerciſe, has by that time pretty much wearied, dulled, or evaporated the brisk lively Spirits, which are alwayes the main ſupports of Concoction and Digeſtion, and ſo Nature is ſtill rendred the more uncapable of doing her work with eaſe. But in the Morning, after Nocturnal Repoſe has recovered the waſted Spirits, and made them Brisk, Airy, and full of Life,

Life, the digeſtive faculty is fortified, and rendred able to digeſt the ſame quantity of Food, with much more eaſe and ſafety. The ſame is to be underſtood in the Afternoon, or towards Night, for then the heat of the day being over, and the Body becomes Cool, Airy, and full of Life, and being a ſufficient time before ſleep, as at *Four* or *Five* a Clock, ſuch Suppers will not Incommode Nature, nor hinder Reſt, as late eating is apt to do, eſpecially in hot Countries, and ſtill the more in maturer Age, or ſuch as begin to be ſtriken in years, to whom ſuch Meals are moſt injurious.

5. Such as have due regard to their Health and Strength, ought for the reaſons aforeſaid to *Reſt* from *Eleaven* a Clock till *Two* in the Afternoon, which will wonderfully recover their Spirits, and render them much better able to go through with their Labour with a lively Vigour, and to do more

Work

preparation of each of them; together with the Nature and Operation of various drinks, as moſt ſorts of *Wine*, *Ale*, *Beer*, *Syder*, each ſpoken to diſtinctly by themſelves, &c.

8. They ought to avoid the frequent eating and drinking of all Foods or Liquors in which the *Sweet* Quality is too highly predominant; for ſweet Foods are of far more dangerous conſequence as to Health, than moſt People imagin; for all Sweet things when fermented in the Stomach do turn to the higheſt *Sowerneſs*, viz. into a keen ſharpneſs, which does not only ſpoil the digeſtive faculty, but infects the Blood with a Mangie, Scorbutick Humour, cauſing ſtoppages in all the external parts, whence proceed Indiſpoſitions, and akeing Loyns, and feeble Joynts. For the ſame cauſe it is, that ſuch as eat much *Sugar* or ſweet food, are extreamly troubled with rotten decay'd Teeth and Gumes; for thoſe dullified foods cauſe ſuch a ſour acid

Quality

Quality as generates putrifaction, which centers on the Teeth and between the Gumes, and ſo deſtroys them: And it were far better and more healthy for People, if they would accuſtom themſeves to Foods and Drinks in which the Bitter and Sower Qualities were more predominant, eſpecially in hot Climates where moſt ſorts of Fruits are ſweetiſh, for the Root of all Motion, Opening and Cleanſing, conſiſts in the Bitter Quality; for which reaſon the *Sophys* or *Wiſe-men*, both of the *Southern* and *Eaſtern* Countries have taught the People to moderate all or moſt of their foods with *Herbs* and *Fruits* that are of a *Bitteriſh Quality*, which does wonderfully ſupport Nature and preſerve Health, whereby they attain to very great Ages, as we noted before of thoſe in *Guinea*, and the ſame may be obſerved elſewhere; for thoſe Patriarchs whoſe Longevity we find Recorded, did all of them live in very hot Countries: But their Temperance ſupported Nature, and ſo it will (in a proportionable

tionable degree) all that practice it. And therefore if these Rules of Health be seriously regarded and followed, those causeless scandals on the Climate, the Heat, &c. of these happy *Western*, *Southern* and *Eastern* Regions (not inferior for Health or Pleasantness (if rightly understood) to any in the World) will cease, and the English Traders or Inhabitants may there extend their lives in Comfort to as good an old Age, as they would have promised themselves in their Native Country: But without Discretion and Temperance in *Diet*, *Drinks*, *Exercises* and *Affections* of the mind, Diseases will certainly attend us, wherever we reside; and an immature Death be apt to seize us: There is no Region so happy, no Elevation of the Pole so temperate, no Air so salubrious, as to keep People in Health whether they will or no, and those that obstinately violate Nature, and wilfully persue courses absolutely destructive, may justly be rank't amongst the number of *Self-Murtherers*,

Self-Murtherers; for it matters not much whether a man kill himself *all at once*, or by repeated Acts *and degrees*, only the *latter* seems *less excuseable*, since it has not the pretext of a sudden Temptation or Passion, but seems a more deliberate design of destroying both his Body and Soul, against all Cautions and Arguments from time to time offered to him, both by Reason and Experience to the contrary: Those therefore that would avoid the Brand of being *Felo's-de-se*, let them before it be too late abandon *Riot* and *Excess*, and embrace *Temperance* and *Sobriety*, so shall they have *Health* of Body and *Strength* of mind, and *length* of dayes here, and a *blissful Eternity* hereafter.

A Caution.

LEt no sober well minded men, nor any that profess the honourable name of Christianity be so frequent in those places of Debauchery, viz, *Taverns* and *Ale-houses*, the first whereof

whereof being the only places of all manner of wickedneſs, where all the high lofty ſtate of Superfluity is practiſed, being the haunts of evil Spirits, and where their chief work is done, Women are defloured, and Eſtates ſpent, the Soul made uncapable of Salvation, the Health deſtroyed; in a word, the whole *Microcoſmical* man ruined, and is he very Radix of deviliſh Fewds and cruel Murders: Therefore let no good Chriſtians dare to be ſeen in any ſuch places; for tell me, I pray, what pleaſure or delight can a ſober well-minded man take in being amongſt ſuch a deviliſh Croud, where there is all kinds of wicked lewd Behaviour, as *Swearing*, *Lying*, *baudy Songs*, *drunken Healths*, and *roaring Huzza's*, where a man can hardly hear himſelf ſpake, like the fiery unequal operations of the Elements, or Sea-Tempeſts and Storms. Now if Chriſtian men ſcruple the wearing of needleſs Ornaments and Garments, with other things of Gallantry and State, wherefore

wherefore ſhould they not ſhun and avoid the greater Evils: And although it be lawful to drink *Wine* in a *Tavern*, and *Ale* in an *Ale-houſe*, in caſes of neceſſity, as Travelling or the like, yet they ought in Cities and Towns to avoid drinking or frequenting ſuch places, whereby you will diſcountenance the Evils thereof, and preſerve your ſelves Harmleſs and Innocent.

2. All ſober People ought to refrain drinking between Meals, eſpecially all *Gentlemen*, *Merchants*, *Shop-keepers*, &c. who are the men that drink the brave noble exhilerating Liquors in Superfluity; which a little cuſtom would make moſt pleaſant and eaſie; beſides, it would free the Paſſages, and disburthen the Stomach from all ſuperfluous matter, by which the Blood would become fine, and cauſe it to circulate freely, whence will proceed pure brisk lively Spirits, which will alſo render the whole Body and Mind lightſom,

lightsom, Strong and Healthy; besides it would cut off all Superfluity and Wantonness in the bud, and gain time, which being well improved becomes a great Blessing.

3. Not only abstaining from *Wine* ought to be minded but also in Foods, great care must be observed; for those People that live mostly upon clean innocent Foods, are brisker, more lightsom and Airy, and their minds better disposed, and there does naturally arise in them Praises and Thanks to God for what they have, be it never so mean, As I remember one assured me, that after a little time of living on mean Foods, was more apt to give praise in his Heart to God, for a piece of Bread, than before for the highest delicacies.

4. Whensoever any Persons of Quality, or men of Estates shall in private Quarrels commit Murder, or kill a man; if the Friends of this Murderer

Murderer ſhall obtain a Pardon from the Prince or Governour of the place or Country, then let it be a cuſtom for his whole Eſtate (if Childleſs) to be forfeited and given to the Poor, and a good part of it to the uſe and Children of the killed Perſon; but if the Murderer have Children, then but one half of his Eſtate. By which means in a few years there would be yearly Revenues for the *Poor*, *Old*, *Blind* and *Lame* of moſt Countries and Cities; beſides, it would in ſome degree put a ſtop to ſuch vile Practices, and render ſuch Savages uncapable of committing the like offence for the future.

The End of the Firſt Part.

THE Negro's Complaint OF THEIR *Hard Servitude*, AND THE CRUELTIES Practiſed upon them By divers of their Maſters profeſſing *Chriſtianity* in the *Weſt-Indian Plantations*.

The Second Part.

Complaints and *Lamentations* are the natural Language of the *Miſerable*. 'Tis ſome kind of *Eaſement* to Hearts ſwell'd with *Grief*, and almoſt broken with the Rigors of *Oppreſſion*,

Oppreſſion, to *tell the ſad Stories* of their *Woes*, and when they have loſt all other *Liberty*, to *bemoan* themſelves with *Freedom*: More eſpecially, ſince Nature does not ſo readily furniſh *us* with *Tears*, (the uſual Expreſſions of Sorrow) we hope we may be allow'd to make our *Groans* articulate, and declare in words how intollerably we ſuffer by the deeds of unreaſonable men.

But alas! what Language is ſuitable for ſuch a purpoſe? What Expreſſions will be able to equal our *Afflictions*? Or *to whom* ſhall we addreſs our mournful Appeals? If to our *Country-men*, the Inhabitants of thoſe Lands where we firſt ſuckt in vital Air, and unhappily ſaluted the Light, *they are too remote to hear us*, as well as *unable to help us*; nay more, many of us owe the original of all our Miſeries to ſome of their unnatural Cruelty, Revenge or Avarice: Shall we preſent our *doleſom Narratives* to *Strangers*? They will ſcarce be able to

to credit us when we ſet forth nothing but *certain Truths* and *woful Experiences*; ſuch *ſuperlative Inhumanity* amongſt *Nominal Chriſtians* will ſurpaſs all Belief, and the Extremity of our *Calamities* making them ſeem *Romantick*, debarrs us even of *Pity* and *Commiſeration*, thoſe general Slaves of helpleſs Miſery: Shall we then fling our ſelves at our Maſters feet, and with univerſal Cries importune them to Compaſſion and Charity? Alas! thoſe Vertues are Plants that ſcarce grow in theſe Iſlands; nothing thrives here ſo faſt as *poiſonous Tobacco* and *furious Pride*, *ſweet Sugar* and moſt *bitter ill Nature*: A falſe conceit of *Intereſt* has blinded their Eyes and ſtopt their Ears, and rendred their Hearts harder than *Rocks of Adamant*, more Remorſeleſs than hungry *Bears* or *Tygers* in the *Hercanian Wilderneſs*: To *Sigh* they interpret to *Rebell*, and if we do in the leaſt complain, 'tis with them a ſufficient cauſe for addition of *Stripes*, and encreaſe of ill Uſage. Be-

Beſet thus with *thick-coming Sorrows*, and without Proſpect of Help or Relief from men, to whom can we apply our ſelves, but to the *Fountain of Mercy* and *Goodneſs*, from whom we and all other Creatures derive their being?

To thee therefore, *O thou Eternal and Infinite unknown Parent of Angels and Men!* who numbereſt the Sands of the Shore, and didſt pour forth the Ocean-Sea, who formedſt the glorious Sun, and endued all the Stars with their Luſtre, in compariſon of whom Princes are Vanity, and Kings but animated Shadows, who art gracious in thy Goodneſs to the Poor and Oppreſſed, and whoſe Vengeance ſhall be terrible to the *Proud* and the *Cruel*. To thee, the only Refuge of the *Diſtreſſed*, we direct our *Complaints!* By thy holy Power, Heaven and Earth, and all things therein, were made, and by the ſame preſerved and ſuſtained! Thou haſt formed Man in thy own Likeneſs, and

given

given him dominion and government, not only over the inferior Creatures, but alſo over each other, in *Clemency* and *Well-doing*; but inſtead thereof he hath turned away the Eye of his Mind from thy Counſels, and hath precipitated his Imagination into the Centre of Wrath and Fierceneſs, thereby defaming his Noble Birth, and depraving that innocent Paradiſical Eſtate he was created in: So that whereas he was made a ſociable Creature, and intended for the well-ordering of the inferior Beings, and the help and comfort of thoſe of his own Species by mutural Acts of Benovelence, Courteſie and Charity; he is now become a *Tyrant*, a *Plague*, a *profeſſed Enemy*, *Hunter*, *Betrayer*, *Deſtroyer* and *Devourer* of all the Inhabitants of *Earth*, *Air* and *Water*, and to thoſe of his own kind no leſs fierce and cruel; ſo inſtead of *cheriſhing*, *aſſiſting*, and *relieving* one another, they fight and tear each other like *Tygers*, and he is the braveſt Fellow that can

invent

invent the moſt miſchievous Weapons and Engines of Deſtruction: The ſtronger and more ſubtle murder, enſlave and oppreſs the weaker, and more innocent and ſimple ſort at their pleaſure, and pretend they have a Right, becauſe they have got Power ſo to do. Nor is this only amongſt us, and thoſe People called *Heathens*, but even thoſe who call themſelves by thy Name, and boaſt the Title of *Chriſtians*, are no leſs active in theſe Exploits and Practices than any other.

We find and feel by ſad Experience the fatal conſequences of this Apoſtacy from the Dignity of the humane Nature: We had never been ſnatcht from the Lands of our Nativity, never travers'd Liquid Mountains, nor journied through the Hazards of vaſt Seas, to be caſt away on Land; never been brought in Fetters into new Worlds, nor made perpetual Slaves in Regions which neither we nor our fore-Fathers ever heard of before, if we had not firſt forſaken and violated

that

that Law of our Creator which he had planted in us, and entred with our Wills into the Root of *Bitterneſs* and the *fierce Wrath*, whereby the *Savage Nature* got the dominion in the hearts of us, and our Anceſtors, ſo that *Fury*, *Revenge*, *Covetouſneſs*, *Pride*, *vain Glory* and *Intemperance* is never ſatisfied; Hence *Feuds* and *Wars* are ſet on foot in our Native Countries, and thoſe that are ſtrongeſt and moſt numerous, kill, ſlay and murder the other at their pleaſure; and as for thoſe that they ſave alive, 'tis not out of pity or kindneſs, but to gratifie their own Covetouſneſs, by making Merchandize of them, and expoſing them to *Slavery*, far worſe than Death.

For then we are hurried from our neareſt and deareſt Relations, the kind Husband from his loving Wife, the tender Mother from her helpleſs Babes, and Youths (the comfort and joy of Age) ſnatcht from their mourning Parents, and that without any hopes of ever ſeeing one another

again. Thus are we ſometimes driven many Miles by Land over parching Deſerts, and through howling Wilderneſſes, down to the Sea-Coaſts, and and Factories being all the way miſerably *abus'd* by our unmerciful Drivers, and wearied and ſpent with *Over-Travel*, *Hunger*, *Drought* and *exceſſive Heat*, which puts a period to many of our ſweet Lives; but the ſame, when it happens, is reckoned an happineſs; for thereby that greater and long laſting Miſery is prevented, which thoſe that ſurvive muſt endure; for no ſooner are they arrived at the Sea-ſide but they are ſold (like Beaſts) to the Merchant, who glad of the booty puts us aboard the Ship, claps us under Deck, and binds us in Chains and Fetters, and thruſts us into the *dark noiſom Hold*, ſo many and ſo cloſe together, that we can hardly breathe, there are we in the hotteſt of Summer, and under that ſcorching Climate without any of the ſweet Influences of the Air, or briezing Gale to refreſh

us,

us, ſuffocated, ſtewed and parboyled altogether in a Crowd, till we almoſt rot each other and our ſelves.

Nay, many times not only our profeſt Enemies, but our Treacherous Friends betray us to theſe intollerable Miſeries; for ſo far is the Root of bitterneſs irritated, and ſuch an Aſcendent it hath got over us, that for vain trifles our paltry Parents, ſhall ſell their Children, and Hubands their Wives into perpetual Slavery; Nor let any Chriſtian Tyrants for this upbraid us; for if it be (as in truth it is) a moſt unnatural wickedneſs in our People to ſell them, is it not upon the matter almoſt as bad in the Chriſtians to buy them? Nay, rather is not the chiefeſt Crime in them, ſince they are the Tempters and Occaſioners of it? for they allure our People to it, by offering them ſeveral ſorts of Goods which they find they have moſt mind to? And is not this a fine imployment think you, for Chriſtians, to run to remoteſt Regions, to get their inno-

cent Fellow Creatures and make Slaves of them?

Whilſt we are thus mew'd up in the Ship, beſides the inconveniencies of heat, and danger of ſuffocation, and the Torture of our Chains, we alſo run the hazard of being half ſtarved; for the Ship-Maſters out of Covetouſneſs, and for their own Lucre, will not allow us fit or competent Meats or Drinks, but juſt enough to keep Life and Soul together, and that corrupt, decayed ſtinking and unwholſome, by which all our Healths and Lives are deſtroyed or impaired; for oft times half or more of our wretched Number dye in the Voyage, and others of us, of more ſturdy Spirits and Tempers, when they ſee themſelves thus Captiv'd, ſcorning to preſerve a Life that thenceforth would be only advantagious to others, and burthenſome to them, by refuſing all Suſtenance, have ſhortened their dayes.

As for the reſt we are ſo generally wounded

wounded in our Healths by the ill ſage we receive on Ship-board, that we ſeldom recover our ſtrength, and when we come on Shore we find no better fare nor Treatment from our new Chriſtian Maſters, moſt of them proving as ſharp and Tyrannical as our own *Heathen Fathers* and *Brethren* (as they call them) for when we by the Ship-Maſter and Seamen have ſuffered ſo many violent Miſeries and ſore Oppreſſions, that we are thereby as poor, weak and feeble as Death, ſo that we can hardly either ſtand or go, which rendring us not capable to anſwer the Covetous ends of our new Maſters, our Afflictions are thereby doubled; for when our ſtrength fails us, the inconſiderate and unmerciful Overſeers make nothing to Whip and Beat us, and the beſt words they can afford us, are, *Damn'd Doggs*, *Black ugly Devils*, *Ille Sons of Ethiopean Whores*, and the like.

Alas! we expected another ſort of Treatment from the Chriſtians, who

boaſt themſelves the Sons and Favourites of the God of Love and Goodneſs, and who (we have been informed) are, or ought to be endued with the Spirit of Meekneſs, Innocency, *and do in unto all as they would be done unto.* We underſtand that to be a Chriſtian is to live under the Government of the Divine Principle of *Benignity* and *Well-doing*, from whence all good Vertues are deriv'd, as ſtreams from a Fountain: But verily we find little, very little, or ſcarce any ſign at all of this excellent Spirit to reign in the hearts of our Maſters or Overſeers; but on the contrary, find them over-ruled and filled with Deviliſhneſs, Cruelty and Oppreſſion, which are ſo extream that we can as hardly bear them, as the *Iſraelites* of Old could the grievous and unreaſonable Burthens of *Egyptian*, *Pharoah*, and his *Task-maſters*, which did force them to cry unto the Lord for eaſe and deliverance from thoſe cruel Bonds and Slaveries, even as we do at this day.

To enumerate the miſeries we endure by a particular Bill of Parcels, would be too tedious, we ſhall Inſtance in ſome few of the moſt Inſufferances, that all knowing Power, to whom our Cries are directed, knows all the ſeveral aggravations of them, and the Conſciences of our Maſters, cannot but witneſs to the Truth and Juſtice of our Complaints.

1. Though we acknowledge man is born to Labour, and had not hands only given him to put Victuals into his Mouth, but firſt to uſe them in tilling the Earth, and getting Food and all other things requiſite for humane Life, yet certainly the merciful God never intended that any of his Creatures ſhould be forced to Labour beyond their natural ſtrength, nor have burthens impoſed on their weary Shoulders, greater than they are able to bear: Labour was undoubtedly enjoyned as an exerciſe to preſerve Health and Strength, and prevent Sloth and

Idleneſs, not as a perpetual Plague to deſtroy Nature, and make Life a Torment, and Death a Courteſy; yet our *Flint-hearted Tyrants*, not content with diligent Induſtry and pains, force us to unreaſonable Labours, both for toil and continuance, beyond the power of Nature; and whereas a good man is merciful even to his Beaſt, they extend no Compaſſion to us, who are of the ſame Species with themſelves, but ſlave us on in continual drudgery, till our Heart-ſtrings crack, and our Nerves are enfeebled, and our Marrow is exhauſted, and our Bones fall under their Burthens, and our Spirits are conſumed, and our Souls in Wearineſs and Anguiſh, wiſh for Death rather than Life.

The end of all Natures Motions is **Reſt**, nor can ſhe perform any of her Operations without Refreſhment; *Ground* alwayes plow'd yields little encreaſe, but muſt lie fallow now and then, if you expect a Crop: A *Bow* alwayes bent will hardly ſend an *Arrow*

row to the *Mark*, but our inconſiderate Maſters regard neither the voice of *Nature* nor *Reaſon*, but with Cruelty compel us to Labour beyond our ſtrength, and allow us no competent time of *Reſt* or *Refreſhment*, in ſo much that often-times we are forc'd to work ſo long at the *Wind-Mills*, until we become ſo *Weary*, *Dull*, *Faint*, *Heavy* and *Sleepy*, that we are as it were deprived of our natural Senſes, or like men in a maze, that we fall into danger, and oft times our Hands and Arms are cruſht to pieces, and ſometimes moſt part of our Bodies; and though ſometimes theſe evils do befall us through Careleſsneſs, yet oft times they come by the means aforeſaid.

So alſo we are forced to ſtand and work at the Coppers, in the hot ſulpherous Fumes, till Nature being overcome with wearineſs and want of proper Reſt we fall into the fierce boyling Syrups, and in theſe diſaſters little or no pitty is taken of us, for though ſome indeed profeſs a ſuperfinal ſorrow for

for our miſchances, it is cheifly for their own ſakes, not ours, becauſe thereby they have loſt the worth of ſo much Money as we were reckon'd at, not for the loſs of our Lives, which yet to us are as precious, and of as much value as thoſe of our proud and haughty Maſters; and ſo alſo they are in Thy ſight, *O our gracious Creator!* for we likewiſe are the work of Thine hands, and endued with equal Faculties, both *Senſitive* and *Intellectual*.

As in the exceſs of Labour, ſo alſo in the hours of working, our *Chriſtian* and *European* Maſters do commit great Errors, compelling us to work all day in the ſcorching heat, till our Spirits are thereby exhaled, and our Radical Moiſture dryed up, which is the fountain of Life; they ſeldom conſidering the nature of hot Climates, wherein no Mortal can endure ſo many hours ſevere Labour as in colder Regions. For, 1*ſt*. The Conſtitutions of men in hot Climates, are naturally weaker than in cold: 2*dly*. They come

to

to Maturity in fewer years: *3dly.* The continual Heat of the ſcorching Sun opens the Pores, and at thoſe innumerable *Sally-ports* powerfully draws out and ſteals away the ſweet Oyl and Radical Balſom of Nature, which cauſeth a dull faintineſs and wearifom Indiſpoſition to attend the whole Body with great *Drought*, which proves very injurious to *Health* and *Strength*: *4thly.* All ſorts of Foods are here of a weaker or more unfirm Nature than thoſe of cold; and as they ſooner arrive to Maturity, ſo conſequently they ſooner periſh and corrupt.

For all which reaſon, it is unreaſonable to expect men ſhould conſtantly and without due intermiſſion undergo ſuch Labour and Travel in torrid Climates, as in thoſe more temperate and refrigerating. Do not hot Countries preſently ſet open all the Gates and ſecret Paſſages of Nature, even to the very Centre? which weakens and evaporates the pure ſubtle or volatile Spirits, whence follows exceſ-

ſive Sweating, Drought & Faintineſs; whereas on the contrary, cold Climates ſhutting up the external Paſſages, drives the natural heat inward, and makes it more central, which occaſions ſtrong natural Heats and Stomachs, able to digeſt the firmeſt Foods, and in great Quantities, whence Perſons there become ſtrong, hardy and healthy; likewiſe moſt ſorts of Food in cold Countries is of a firmer, ſtronger Nature, and generates a more vigorous Nouriſhment, and firmer Fleſh and Fat, and their Fruits will generally keep longer good: Nor did the All-wiſe *Jehovah* intend or require men to work and labour ſo ſtrenuouſly much and long in hot Climates, having in his natural Providence made no ſuch occaſion for it, becauſe there is there no Winter, nor ſharp ſaturnal Airs to cut off and deſtroy what the Summer brings forth, but Nature here is always pregnant and teeming, and diſplays her ſelf in all Seaſons of the year, with pleaſant and fragrant

Fruits,

Fruits, and prepares them to an higher degree, and fitter for preſent Food, though not ſo firm and laſting. Beſides, People in hot Regions have not need of ſo many things, there is no occaſion for their Houſes being ſo cloſe nor furniſht with ſo many Circumſtances of Beds and Bedding, continual Fires, and the like Proviſional Accommodations to be laid up before-hand, either for Man or Beaſt; as alſo half the Clothing will furniſh Nature; and the ſame is to be underſtood of Foods; for all things neceſſary to the Maintenance of Life are far eaſier, and with half the Labour procured in hot Countries. But theſe things our Maſters never lay to heart, but lay burthen upon burthen, till we utterly ſink under the weight of their Oppreſſions; though many of them cannot but be ſenſible, that they themſelves, though they do little or nothing but eat and drink of the choiceſt Meats & Drinks, and ſleep their fill without diſturbance,

yet they are here nothing ſo ſtrong or able to endure Labour and robuſt Exerciſes, as they have been and would be in cold Countries; which Reflection, if they had any Bowels of humane Sympathy and Compaſſion, ſhould encline them to moderate our Servitude, and grant ſome Allowances of reſpit and Refreſhment unto us, ſuch as might enable us both more cheerfully and effectually to ſerve them.

It is a cuſtom amongſt many of the great Dons of Maſters, to allow their Servants little more than only a ſmall piece of Ground to raiſe their whole Food and Suſtenance from; and tho' this be hard, yet that which renders it worſe, is, that they will not allow us any ſufficient time to manure it, but we muſt abate it out of that little time which is permitted us to reſt in, otherwiſe, it muſt be done upon their Sabbath day, whereon we are allowed to reſt from our ordinary Labours for our Maſters; but if then we muſt work as hard to manure our

ſmall

ſmall pittance of Ground, or elſe ſtarve, I do not find what great advantage we have of that day more than another.

It is alſo an order or cuſtom in ſome Plantations, where the Chriſtians inhabit, to allow their Negroes two hours Reſt at Noon, *viz.* from eleaven of the Clock till one, which is a wiſe and righteous Law; but few there are that will admit us above half that time, but hurry us again to work, which proves very injurious to our Healths; for then the Sun (which is the central heat of the Univerſe) draws near the Meridean, which does powerfully open the Pores, eſpecially of thoſe that labour hard in the ſcorching beams thereof, and exhales the Radical Moiſture, which weakens and indiſpoſes the whole body and mind, and renders us unfit for the After noons work; for he that ſhall reſt from eleaven till wo, which is three hours, ſhall thereby be rendred ſo lively, lightſom and brisk, that he ſhall be able to perform more labour than another

another man of the ſame natural ſtrength, that is kept to it all day long, or allowed but one hours reſt only, and with much leſs prejudice to Nature.

This is a thing worthy to be conſidered by our Maſters; for it would add much to their *Profit and our Health*, which is alſo their *Wealth*; for pray tell us, *O you brave and ſwaggering Chriſtians!* who exerciſe this ſtrange and ſevere Maſterſhip over us, who ſport your ſelves in all manner of ſuperfluity and wantonneſs, and grow fat with our Blood and Sweat, gormandizing with the fruits procured by our *Slavery* and ſore *Labour*; ſet by your *Rum-Pots*, your *Punch-Bowls*, your *Brandy-Bottles*, and the reſt of your *Intoxicating Enchantments* for a while, and ſtand ſtill a little, and ſuffer the cool of the day to overſhadow you, and the long obſtructed Fountain of Reaſon in your Hearts to ſend forth its ſtreams, and then you will be able to tell us what heart or life, ſtrength or

or courage any man can have that goes to his ſleep late, with half his Belly-full, and it may too what he did get, was but of little Nouriſhment, and that unfirm, and then to be called out again as ſoon as 'tis light, and work hard till a eleaven or twelve a Clock, and to have neither Miſtriſſes nor Maids to provide you any Breakfaſt, and at Noon to have but one Hours reſt, and a poor ſorry Dinner, nothing but a few *Potato's* or *Yams*, and theſe without either Butter or Bread, and as ſoon as you have got a few of theſe into your Belly, to be hurried again to work in the ſcorching Heat, until it be dark: Tell us, I intreat you, what Livelineſs or Briskneſs would you have if you were under ſuch Circumſtances, not for a day or two, but from Week to Week, and Moneth to Moneth, and Year to Year? Or would you be willing to be thus treated and dealt with, if you were in our condition? No, no, I am certain you would count it hard,

very hard measure, and complain loudly of Cruelty and Oppression; and will you, can you be offended and angry with us for doing no more than what you cannot but acknowledge you would do your selves?

It may be you will say, That *Potato's*, *Yams*, and the like, are a brave nourishing Food; And indeed so they are, yet give me leave to tell you, that they afford but a weak unfirm fading Nourishment, in comparison of many other things that are to be eaten alone, especially to People that have nothing else, and continually work hard: And for you that so cry up the Excellency of these things, which of you all would be contented to live with such Food only for one quarter of a Year, and sometimes to want that too, as you know we often do? I'll warrant you would then think it miserable fare, and be ready to Swear you should be starv'd, and yet you might much better sup-

port

art your ſelves therewith then we, ecauſe you live eaſie, or rather idle ives in compariſon of us; for you e on Beds, and as long as beſt plea-eth your ſelves, and ſcarce do an Hours work in a Moneth; and if ou got but to your next Neighbours o ſmoke and drink, you muſt have n Horſe to carry you, and a Slave to ttend you; and during all the hot ime of the day, you take your Reſt, r keep out of the torrid Beams of the un; and if you with all theſe Ad-antages cannot live on bare *Yams* nd *Potatoes*, how do you think we an go through with our continual ard Labour, with no other Pro-viſions?

The truth is, our *Slavery*, *hard Uſage* and *Burthens* are greater than we can bear; and yet if we com-plain, our *Remedy* is like your going to *Doctors*, when a man is ſick, or wants his *Health*, viz. worſe than the *Diſeaſe*; How often are we com-pelled to carry heavy Burthens five,

ſix, ſeven, eight, nine or ten Miles, *viz.* an *hundred Weight*, or more, with one to follow us with a Whip and a Spur, until our very Hearts ake, and our Limbs fail to bear us, and when we come to our Journeys end, there is *no Breakfaſt*, *no Mornings-Draughts*, *no Refreſhment* provided for us, but only *Water*, where we can find it, ſo that we are forced to pilfer *Sugar*, *Malaſſus*, *Poultrey*, *Corn*, or any thing of that kind, and ſell it to buy a little ſorry ſtinking rotten *Fiſh*, or *Fleſh*, to give our *Herbs* and *Roots* an *Hogo* or Taſte; And then we have ſo many Miles to travel back, and there no Reſt, but preſently to work again till Night, and when we have thus moil'd and toil'd all day long worſe then Horſes, our Accomodation is worſe than theirs too, for we have no Meat, no Provinder provided for us, but have our Suppers not only to dreſs and cook, but to get, which oft times we hazard our Lives to procure.

For

For our Maſters and Governours make ſtrict Ordinances, That it ſhall be lawful for any that take us a ſtealing Hens, or any other Fowls or Proviſions, not only to beat and whip us at their pleaſure, but alſo to kill us, and yet at the ſame time ſome of theſe godly Law-makers will force us, that is, put us upon an unavoidable Neceſſity, to ſteal Proviſions from our Neighbours, by not allowing us any thing near ſufficient Quantities of Suſtenance, to ſupport and relieve the Neceſſities of Nature, or anſwer the continual expence and waſte of Spirits by ſuch grievous Labours as they compel us to undergo. And yet though they make ſuch ſevere Laws againſt us, it ſeems they themſelves do not account Stealing in it ſelf any Evil, for beſides their daily practice of over-reaching one another in Bargains, which is but a civil way of Stealing, we remember that not very long ſince, ſix or ſeven of our Country-men, who were Slaves to a great

man, were taken ſtealing of Proviſions from one of his Neighbours; he that took them did not uſe the rigour of the Law, that is to kill them upon the place, but very Neighbourly brings them to their Maſter, and complains, who ordered the Overſeer to whip them ſoundly; which being executed accordingly, the Maſter commanded them to be brought before him, and there complemented them in this manner; *You Rogues! I beat and whip you not ſo much for Stealing, as for that you ſuffered your ſelves to be caught.* Is not this rare Chriſtian Equity, to beat us unmercifully for that which they themſelves do but Laugh at, and make a Jeſt of? Does this ſavour of the true Chriſtian Spirit? Nay, certainly, but of the depraved Helliſh Nature. This more than ſavage Cruelty and Oppreſſion, proceeds without any Compaſſion to Age or Sex, for they have no regard to the Weakneſſes, Diſeaſes or Infirmities of our Women, nor of our

dear

dear and tender Infants, they make our Wives, during the time of their Pregnancy, work equally with the reſt, even until the very day of their delivery, or Birth of their Children, which we can ſcarce call their *Lying-in*, for, alas! they have no monethly Nurſes, nor groaning Cheeſe, none of the Comforts of Ale, or Wine, or Caudles, or rich refreſhing Suppings, but muſt be content with a few dry *Potatoes*, and a Caudle made with ſtinking *Mackarel*, or Broths of unwholſom putrified Fleſh, and glad if they can get it; for in truth they allow them little or nothing more than at other times, and but two or three dayes Reſt; and then they muſt out again into the Field with their young and tender Babes, and leave them ſprauling on the Ground, which is their only Nurſe and Cradle; nor can they expect any Rocking, unleſs God to puniſh our Maſters Inhumanity, ſhould ſend an Earthquake; Nay, when they cry for want of the

preſence and tendence of their Mothers, and for lack of Suſtenance, our rough and churliſh Overſeers will hardly allow time to give them Suck.

If our Women be diſordered by the natural Infirmities attending their Sex, or by the frowardneſs and crying of their Children, which have broken their and our ſhort Hours of Sleep; No body comes and asks, *Forſooth! how have you reſted to Night?* Nor cries, *Pray keep no Noiſe, ſhe has not ſlept well to Night*; No, no, let the caſe be how it will, as ſoon as the Gray-ey'd Morning draws the Curtains of the Day, and the Light begins to peep from behind the Mountains of the Eaſt, the bluſtering Overſeer blows his Horn, or Sheal, and then preſently all Excuſes ſet apart, we and our Wives muſt turn out with our tender Children, whether we or they be well or ſick, diſpoſed or indiſpoſed, it matters not, to Work we muſt go, under the Whip and the Spur, and the Sun's ſcorching Beams

all

all the day long, and none comes and desires them to eat a bit and drink before they go out, to prevent the Wind; but on the contrary, if our Wives never so truly plead their Inability to labour thus, they find no Ears open to hear them with pity, but severe Hands and lusty Whips ready to lay on cruel Stripes upon their tender and fainting Backs, and so they are forced to carry their Children with them into the Work-field, and suckle them there, when they can get an opportunity all day, and so lug them home again at Night, and have no refreshing Drinks, nor proper Foods to supply them with dry or moist Nourishment. These things, though our hard hearted Masters regard not, yet methinks, our *Mistrisses*, if not out of Christianity or good Nature, yet out of respect to *Woman-hood*, and their *own Sex*, and by a Compassion raised from their own experience of the difficulties of Child-bearing, might be induced

induced to prevail with their Husbands to be more tender in such cases, but so far are even these counted of the softer Sex, from any such *Commiseration*, that where they alone have the sole command, as when they are left Widdows, or the like, many of them are more fierce, dogged, pinching, oppressing and severe than the men themselves.

But we are not only with unreasonable Beating, made to labour beyond our strength and abilities of Nature, but many of our Masters will not allow us Food that's sufficient, either in quantity or quality, to support and maintain Health, Strength and Vigour; so that being pined with want as well as worn out with excessive Drudgery, we oft times perish, or at least become poor, lean, feeble, and hardly able to go. For as when they do allow us Ground to plant for our Nourishment, the same is so little, as not to be half sufficient for that purpose, and so much the worse, because they

they afford us no time to Till and Improve it; So when they pretend to buy us any Food, more than our Plantation-Proviſions, *viz.* either Fiſh or Fleſh, they will go to all the Merchants in the Town, and diligently inquire out, and buy the worſt they can lay their Hands on, *viz.* ſtinking decayed Fleſh and rotten Fiſh, and cry, *It is good enough for* Negro's, *they care not how bad it is, ſo they can buy it cheap*; Some of them indeed are ſo free that they will allow us one ſalt *Mackarel* or two a Week, but others will afford us none, which lays us under a neceſſity either to Starve or Steal; for we are reduced to ſuch Extremity, that if a Horſe dye, and is buried ſeveral dayes, if ſome of our People come to know it, they will dig up the putrified ſtinking Carrion, and make good Chear of it; others will eat all the Cats, Dogs, Rats and Mice they can lay their Hands on; So that through Neceſſity, and the depravedneſs of our Minds,

Minds, with evil Customs, we are immers'd into all the Beastiality and Uncleanness, which the *Christians* have never endeavoured to regulate, or prevent, but rather the contrary.

By these, and variety of other the like Miseries and Oppressions, many of us have been brought to dispair, and chuse a miserable sinful Death, rather than such a wretched Life, whence some have Hang'd, others Drown'd themselves, some cut their own Throats, and procured to themselves the like violent Deaths; but our Blood is of no value in the sight of our Masters, which yet we doubt not but will cry unto thee, O thou most just Creator and Governour of men! for Revenge upon those that have been the prime occasions of all these Evils.

For these hard Usages and Cruelties do terribly awaken the central Wrath and sleeping Poysons of the Original Nature, by which means and provocations we become sullen,

dogged,

dogged, malicious, envious, angry and revengeful, all which deviliſh Diſpoſitions are occaſioned, or much increaſed in us by the harſh Tyranny of our Maſters; Hence many times we neglect our Labour, run away, ſpoil our Buſineſs, & in the anguiſh of our *ſouls* continually curſe our Maſters and their Poſterity; And thence on the other ſide, our Maſters take occaſion to redouble their Cruel Uſages towards us, and be-labour themſelves to Beat and Whip us, and hang us up by the Hands, Feet, and the like, and ſo *Baſtinado* us till our Bodies become like a piece of raw Fleſh, and we are juſt ready to give up the Ghoſt: For though we are, O *Great Creator*! the Work of thy Hands, and were made in thine Image, and endued with rational and immortal Souls, yet we are nothing more in many of our Maſters eſteem, than *their Money*, and if ſome of them could find out a way to torment and plague us ten fold more, they would do it, provided

we

we might ſtill be but able to perform our Drudgery, to maintain them in Superfluity and Gluttony.

For our precious Lives are reckoned no more than thoſe of ſo many Dogs, though they cannot gratifie their Pallates and Paunches, nor maintain themſelves in their Luxuries, and ſinful Vanities, but meerly by our Labours, yet on any irregular Paſſion or deviliſh Humor, ſome of them will ſacrifice our Lives to their Fury, and neither count it Murther, nor any Sin, neither did we ever hear that their Law in ſuch Caſes made Inquiſition for Blood, or puniſhed thoſe that committed ſuch Murders, otherwiſe than by a Fine, or ordering them to pay ſo much Sugar for the buſineſs; as if there were any Equality, Proportion or Adequateneſs between ſuch a *Crying Crime*, and ſuch a *triffling* Puniſhment. Do not your Plantations which have drank up our innocent and unrevenged Blood, cry unto the Lord, the righteous Judge

of

of Heaven and Earth, for Juſtice and Retaliation? For divers of our *Country-men* have been Butcher'd this way, and little more notice taken of it than if we were Fleas or Gnats, or Wolves or Bears.

Nay, ſome of us have been Burnt for running away (and yet we were therein juſtified by the Law of Nature, for who would not eſcape, if he could, out of Slavery?) and this too, although their Miſtriſſes and Maſters might have ſold them, to be tranſported elſew here; but their Envy, Paſſion and Revenge was ſo great, that they prefer'd it before their Gain; one Widdow Woman above all the reſt, (as we have heard) burned her *Negro* for running away, and ſaying, that, *Where-ever he met her, he would Kill her*: So when ſhe caught him, ſhe was Judge, Jury, Executioner, and all, though at the ſame time ſhe might have ſold him to be Tranſported to *Mevis*.

Here was (as doubtleſs 'tis true) Revenge

in the higheſt degree! If she had only threatned him, as he threatned her, she had been even with him, but nothing would ſatisfie her Malice but to Roaſt him. O thou moſt juſt and eternal Lawgiver, and Perſwader of all Creatures! Do theſe things taſte or favour of *Chriſtianity*? Have they any ſuch Examples left them by thy Primitive Servants? Or did thy eternal Son, the Saviour of the World, preach any ſuch Doctrine, or ſet any ſuch Example in his meek and holy Pilgrimage on Earth? If not, by what Authority, or by what Diſpenſation againſt his divine Law do you practiſe theſe things? Is it not from the power of the Serpent and the Dragon, *viz.* the deviliſh fierce wrathful helliſh Nature? Undoubtedly if they Repent not of theſe their cruel Crimes, though they call themſelves *Chriſtians* never ſo much; *the Chriſt of God* will ſay unto them, *Depart from me, I know you not, ye bloody Workers of Iniquity.*

By what right, or on what pretenſions is it, O you nominal *Chriſtians*! that you take upon you to make us your Slaves, to over-labour, half ſtarve, beat, abuſe and kill us at your pleaſure? Is it becauſe we are not of your Religion and Belief? Hath God any where given a Commiſſion to thoſe that profeſs *Chriſtianity*, that they may, when they liſt, fall upon any Perſons, whom they call *Heathens*, and diſpoſſeſs them of their Lands, or lead them away Captive, and make Merchandize of them, and uſe them in all reſpects as Beaſts, or rather much worſe? This was not ſure the way by which *Paul* and *Peter*, and the other good men of Old, (whom we often hear you ſpeak of and practiſe) did convert our *Heathen* Anceſtors to your Faith: We have heard ſome of our *Chriſtian* Maſters ſay, *That Chriſt*, (whom you pretend to follow as your *Prophet*, *Lord* and *King*) *is Son of the Eternal and moſt Merciful*

God, his Right-hand, and his eternal Love, in which he reconciles himself unto mankind, even all those that shall live in this Love-Principle, from which proceeds nothing, either of Wrath, Anger, Violence, Malice or Oppression, but altogether the contrary, as Patience, Courtesie, Good-will, Compassion, Charity, and the like, to all the World: This, if we mistake not, is the true Christian Doctrine, which most of you do acknowledge in Words. But how does this consist or agree with the *Violence*, *Injustice* and *Oppressions* which you exercise upon us? Or is your Religion one thing in profession, and another in practise? This we are sure of, though your *Tongues* may be *Christian*, your *Hands* are *Heathen*; nay, most times your *very Language* is contrary to your before-mentioned Pretensions, for how else comes it to pass that you *Rant*, and *Rave*, and *Swear*, and *Curse*, and call deviliſh *Names* so fast upon the least thing, wherein we displease your Humors.

But

But perhaps you will ſay, That not by virtue of your Religion, but by ſome ſuper-excellent or higher Dignity of Nature above us, you claim a Right to make us your Slaves and Vaſſals. But pray, have you this Prerogative from your Deſcent or Pedigree? Or from ſome different Fabrick of your Bodies? Or from your extraordinary *Endowments* of Mind? As for the firſt, do not the Oracles of your Religion oblige you to believe, that the great God created the Man whom you call *Adam*, and that from him came all the People that ever ſince were, or are in the World? And if ſo, are we not of as good Parentage, as ancient a Family, as noble a Deſcent as the beſt of you? Ought you not then to love us as your Brethren, deſcended from the ſame common Father? or at leaſt reſpect us as your Kinſmen, and of the ſame Lineage.

Are not our *Bodies* of as proportionable a Frame, and as well furniſht with uſeful *Limbs*? Are not all our

Senſes as good and quick as yours? Nay, are we not naturally obnoxious to fewer Diſeaſes than you, though now indeed by your harſh uſage our Days are often ſhortned, and our Health impaired; but this is not the fault of our Conſtitutions, but of your Severities, which bring upon us thoſe Weakneſſes and Diſorders, which we were never before acquainted with: For any Exerciſes of Running, Leaping, Swimming, and the like, which of you can equal us? As for the *blackneſs* of our Skins, we find no reaſon to be aſhamed of it, 'tis the *Livery* which our great Lord and Maker hath thought fit we ſhould wear; Do not you amongſt Furs, prize pure *Sables* as much as *Ermins*? Is *Jett* or *Ebony* deſpiſed for its Colour? Can we help it, if the Sun by too cloſe and fervent Kiſſes, and the nature of the Climate and Soil where we were Born, hath tinctur'd us with a dark Complexion? Have not you variety of Complexions amongſt your

your ſelves; ſome very *White* and *Fair*, others *Brown*, many *Swarthy*, and ſeveral *Cole-black*? And would it be reaſonable that each ſort of theſe ſhould quarrel with the other, and a man be made *a Slave* forever, meerly becauſe his Beard is *Red*, or his Eye-brows *Black*? In a word, if our *Hue* be the only difference, ſince *White* is as contrary to *Black*, as *Black* is to *White*, there is as much reaſon that *you* ſhould be our *Slaves*, as we yours.

Laſtly, as to our **Souls**, you dare not deny but they are *Immortal* as well as yours, conſequently capable of as much Bliſs and Happineſs, being as well as yours, created in the Image of God, and of an heavenly Original: Have we not the ſame Faculties, Underſtanding, Memory and Will? Are we not endued with a reflex Power, whereby to condemn or approve our own Actions as they are either good or evil? Are we not, if we had the advantages of Education, altogether as docible, and

apt to learn Arts and Sciences as any of you? witneſs *Averves*, *Avicenna*, and others of our Country-men, who were famous *Phyſitians*, *Philoſophers*, *Aſtrologians*, and the like. For in us as well as you, are contained the true Natures of all Elements, the Seeds of all Sciences, and an hidden Epitom of the four Worlds, *Intellectual*, *Rational*, *Elemental* and *Senſitive*.

'Tis true, we are not ſo ready at Words, nor ſo nimble to expreſs our Conceptions, but we can more than gueſs at what is Juſt, and Fit, and Honeſt, and Seemly, and know what is agreeable to the dignity of humane Nature, and what not, though the *Chriſtians* deſpiſe us by the Name of *Heathens*; we muſt acknowledge that we are not ſo well acquainted with the wordy and notional matters of Religion, nor do talk ſo much of it, nor keep ſo much ado about it, as many of the *Chriſtians* do, for we do not Wrangle, nor Fight, nor Backbite or Hate one another for, or touching the

the Worſhip of God: Nor do we Kill, Burn or Impriſon any for not agreeing with us, or being of our Intellectual Complexions, becauſe God in his Wiſdom has made all things to differ; many there are whoſe Eyes are open ſee into the truth of theſe things.

As for our Faith, touching God and Eternity, we have not much to ſay, neither do we ever uſe many Words; For we have only one Book, *viz.* **Our ſelves**, in which is contained the true Nature and Property of all things, both Internally and Externally, and happy is he that can read but the *Chriſt-Croſs-Row* in his own Book, it is more profitable to him than a multitude of Books, cry'd up and admired by the World: And this we do know and acknowledge, that there is a good and an evil Spirit or Principle within us, one which prompts, and invites, and leads us to Good, and the other drawing us to Evil; and by the light of the good

Principle, we diſtinguiſh between what is Right, and the contrary; and whenſoever we do Evil, we are convinced and reproved for it by this good Genius, whereby we are ſenſible that Lying, Swearing, Adultery, Idleneſs, Diſobedience to our Maſters, Burning of Houſes, Murther, and the like, are Sins againſt God; and when at any time we commit any ſuch things, we are accuſed and condemned for the ſame in our Hearts, though our Maſters, nor any Creature elſe know thereof.

In ſhort, the main Differences between the *Chriſtians* and us, ſeem to be no more than theſe, that they are *White*, and we *Black*, becauſe they are born in one Climate, and we in another; they have *Learning*, as Reading, Writing, ſpeaking of various Languages, and we have none of thoſe Ornamental Advantages; but they may pleaſe to remember that the more Paint Glaſs has upon it, the more it keeps out the Light; They

are educated under certain *Rights* and *Forms*, and taught divers *Notions of Religion*, which we are not skill'd in: But the grand point of Religion, *To do as we would be done by*, we underſtand as well as they, and are ſure they practiſe it leſs than we. What then do they talk ſo much of *the Leaves*, when we can ſee *no Fruits*? let us *feel* their *Chriſtianity*, and *ſee* it, as well as *hear of it*, and no doubt then we ſhall be more in love with it.

Theſe, I ſay, are the chief Differences; for as to the natural Properties of the *Body* and *Soul*, there is but very little, ſetting aſide Cuſtom and Education. For as I ſaid before, as to the Members of the Body, and inward Faculties, we are alike in all particulars; neither is there any difference as to the *Soul* and *Spirit*, they are as much ſubject to Paſſions, Luſts, and irregular Affections as we, as alſo to Sickneſſes, Mortality, and all other Misfortunes; And as your Prophet hath ſaid, *God* (whoſe wonderful

ful Works we both equally are) *is no Respecter of Persons, but every one that feareth his Name, and worketh Righteousness*, (according to the Measure and Gift he has endued every one with) *whether Bond or Free*, Jew *or* Gentile, *is accepted of him.* And it is not the *Name* that will justifie, but a living in the *Nature* and *Power* of *well-doing*, according as the Creator has dispensed his Gifts to each Person: And let *Christians* know this as a certain truth, that neither before, nor at the great Day of Reckoning, and when Accounts must be given, good Words, nor long formal Prayers will stand them in stead, except they have lived in the Nature, Power and Operation of the good Spirit, which we pray, and wish they would do; and that they would *Act* what they *Talk*, and then both they and we should find the Benefit, to the Praise and Glory of God, and our own Comfort: For this is without dispute, that since *Christians* do know more of God

and

and of the heavenly Myſteries than we do, then there is the more required of them; and how they diſcharge themſelves in their Practice we cannot ſee; for ſurely they do very little or not at all live in, and under the *Chriſtian* Spirit; for that leads all that are guided by it, to love even their Enemies, to take Compaſſion, and do unto all as they would be done unto, and alſo endues it Followers with the Virtues of *Meekneſs*, *Humility*, *Self-denyal*, *Temperance* and *Purity*, and to deny all Ungodlineſs and worldly Luſts.

But inſtead of theſe dictates of thy moſt holy Religion, O thou great Preſerver of men! they enſlave and oppreſs thy poor unworthy Servants, and are drunk with our Blood and Sweat; We riſe early, and lie down late, and labour beyond our ſtrength, whilſt our luxurious Maſters ſtretch themſelves on their ſoft Beds and Couches, they drink Wine in overflowing Bowls, and ſet their Brains afloat

a-float without either *Rudder* or *Compaſs*, in an Ocean of other ſtrong and various Drinks, even till they are Drunk, and vomit up their Shame and Filthineſs, whilſt we are allow'd nothing but Water, and now and then a little *Coron*: They feaſt themſelves with the fatteſt Lambs, and variety of rich coſtly Foods, and live in all Uncleanneſs and Gluttony: They have their Men-Servants, and their Maids, their Coaches and Horſes to wait on them, whilſt we groan under the over-grievous Burthens, and exceſſive Labour which they impoſe upon us: They wantonly conſume the Encreaſe and Product of our heavy Pains in Riot and Voluptuouſneſs, in Superfluity, and all kind of extravagant Vitiouſneſs; their chief *Study* and *Philoſophy* being to gratifie their liquoriſh Palates, and inſatiate Paunches, and to enſlave us with many intollerable Burthens; ſo that their Lamps are ready to be extinguiſhed by their Superfluity and Exceſs of Oyl, whilſt

whilſt they make frequent and ſolemn *Feaſts*, (that is, offer Sacrifices, and celebrate Feſtivals to their Idol *Belly-God-Paunch*, the Divinity which they chiefly adore) and invite our rich Maſters and Dames, and there they ſit Eating and Drinking, (whether they have any Appetites or no) in a formal way, perhaps two or three Hours, inticing each other to Gormandize and Guzzle down great Quantities, and variety of rich Food and ſtrong Cordial-Drinks, not only beyond the Neceſſities, but even the power of Nature; and yet not therewith content, when they have thus already exceeded all bounds of Temperance, they yet proceed to gorge themſelves with Wine, various ſorts of brave noble Fruits, Tarts, Sweet-Meats, and a thouſand Novelties brought from forreign Regions of themſelves, more than ſufficient for a ſober and temperate Meal, not conſidering the Injuries they thereby do both to their Bodies and Minds, nor regarding

regarding in the mean time, the ſtarving condition of us their poor Slaves, that would be glad of the Crums that fall from their over-ſpread Tables; and yet 'tis from our ſore Labour, and grievous Sweat, and pinched Bellies, that what they thus wickedly waſte upon their pampered Luſts, is extracted.

Alas! how few of our *Chriſtian* Maſters, do ever conſider or endeavour to put into practice either *Abſtinence* or *Sobriety*, though their own Prophets and Apoſtles commend thoſe Virtues as the ſureſt Bulwarks and Fortifications againſt Temptations and Viciouſneſs, and ſuch as render the Body pleaſant and healthful, fit to diſcharge all its Functions, and prepares the Mind to be the Temple of the Lord. But theſe are things too ſublim for our gorbellied *Chriſtians* to conſider of, when a number of them gather themſelves together to the Burial of a Swine, which they will Roaſt (or burn) it whole, and then

bury

bury it in their ungodly Paunches, and make them ſwim in their fooliſh Hogſhead, accompanied with *drunken Healths*, and *roaring Huzza's*, where one or two of theſe *Epicurean* ſwearing roaring *Chriſtians* will deſtroy in Superfluity as much as an hundred of us poor Vaſſals can get with our hand and ſore Labour.

But why, O ye *Chriſtians*! do you thus violate the Commands of our Creator, and withſtand, and walk contrary to the pure innocent Laws of Nature, and by your *Intemperances* and *Oppreſſions* contemn the great Law of Love, and doing unto all their fellow Creatures as they would be done unto: Conſider theſe things impartially, and count us no longer *Dogs*, nor hide the Pearl any longer in your ungodly Earth, and be as ſtudious and careful to look for it, and find it, as you have carelefly loſt it, and you ſhall ſee and know the Errors of your wayes; and above all, know this, that every Maſter muſt give an

Account

Account of his Stewardſhip to the grand Maſter of Heaven and Earth, and that there muſt be Retaliation made, either in this World, or the World to come.

But alas! what likelihood or hopes are there of our Relief, Eaſe, or Refreſhment from thoſe *Oppreſſions* and *Burthens* under which we languiſh, when theſe we complain of are become ſo unnatural, that they deal as hardly and cruelly with their own Seed, even the Fruit of their own Loins, as with us? For do not our Maſters, to gratifie their raging Luſts, ſometimes take our Women, and make them their Concubines, *viz.* either our Wives, or our Daughters, which beſt pleaſeth them, (For *Adultery* is accounted no greater a Crime amongſt many of them than *Fornication*, & both of them but *Venial Sins*, *Tricks of Youth*, or *Modiſh Gallantries*) upon whom they beget mungril Children, that are neither White nor Black, but between both, which

which therefore are called *Molatto's*, and when theſe poor Women in compliance with ſuch their brutiſh Heats, have conceived by them, and brought forth, yet the Fathers, being without natural Affection, though they are their own Seed, do expoſe them, and make them perpetual Slaves, both they and their Poſterity. Now what can be more helliſh Cruelty, or greater Baſeneſs, then for men to afflict their own Seed, to beget Children in their Drunkenneſs and Paroxiſms of Luſt, and then not to care what becomes of them; nay, to make themſelves Authors of their Miſeries as well as of their Beeing, and inſtead of providing for, and well Educating them, to enſlave and tyrannize over them, and leave them in that wretched condition to all Generations: There cannot ſure be a greater Sin againſt Gods pure Law in Nature; Do not the whole Hoſts of the four Worlds condemn this? and will not the very Beaſts of the

Earth riſe in Judgment againſt ſuch vile hard hearted Wretches, and Nature diſown and ſpue them out as abominable?

For as the Cruelties and Oppreſſions of our Maſters are *our Plagues* at preſent, ſo they will certainly draw down Judgments on *themſelves* in time, if not prevented by Repentance and Reformation; for their Violence awakens the center of dark Wrath, both in the internal and external Nature, and by a ſecret and ſympathetical Power theſe awakened poyſonous Properties do ſtrongly excite the malignant Influences of the *Cæleſtials*, and attract their *Male Configurations*; for every particular Quality in *Nature* has a Key in it ſelf to open the Gate of its own Principle, whence proceed many Calamities, according to the degree of the Sin or Evil committed, there being a certain Secret (by powerful ſympathy) between the *Cæleſtial* and *Terreſtrial* Bodies, by and through whoſe evil Influences mutually working

ing on each other, *Plagues* and *Vengeance*, and *Calamities* are engendred; as on the other ſide, by their benigne Influences ſweetly claſping and embracing each other in *Harmony*, *Peace* and *Plenty*, *Health* and *Security* do proceed.

For this cauſe it is in point of *Self-Intereſt*, a thing of dangerous Conſequence for our *Chriſtian* Maſters to be ſo ſevere towards us; for the groaning of him that ſuffereth Pain and Torment, is the beginning of Trouble and Miſery to him that is the cauſe thereof. And it would be well for them, and happy for us poor Vaſſals, if our Maſters would but be ſo ſober as to conſider, and be ſenſible of this Truth, that their fierce *Wrath*, *Violence*, and *Oppreſſions* to us, do clearly demonſtrate that the *poyſonous Wrath* is awakened, & does predominate in them, ſo that let them call themſelves by what *name* or *title* they pleaſe, *His Servants they are whom they obey*; the *dark fierce Spirit* has overcome the

good Genius in their Soul, and all the pure Virtues, as *Temperance*, *Compassion*, *Fellow-feeling*, *Courtesie*, *Humanity*, *Justice* and *Charity*, are clapt under Hatches, just as we were when we were brought Captive out of *Guinhea*, into the Land of Bondage. And then this irritated Wrath, or poysonous Spirit, does powerfully penetrate all *Elements* and *Bodies*, and where-ever it finds matter capable or disposed to receive its malignant Rayes they incorporate: For the *All*, *wise Creator* has endued every thing in all the four Worlds with an attractive and influential Virtue; and therefore the Sons of men by their *Uncleanness*, *Violence* and *Oppressions* do first awaken and stir up the wrathful Spirit in themselves, which kindles the Wrath in the *Cœlestial Bodies*, and attracts their ill Influences; and if whole Nations or Countries live in the irritated Wrath, then there are showered down Epidemical Diseases, as *Pestilence*, *War*, *Famine*, and the like,

all

all according to the nature of the Evils committed, or Properties of Nature that were awakned.

The ſame is to be underſtood when any particular Perſon or Family has awakned the *poyſonous Wrath*, it doth powerfully attract the male Influences, whence Sickneſs, waſte of Eſtate, and many other great Troubles & Miſeries, both to the Body and Mind follow; the truth of this daily Experience doth teſtifie; how many of our great Maſters have by their *Vitiouſneſs*, *Uncleanneſs*, *Intemperance*, *Violence* and *Oppreſſions*, both to Man and Beaſt, whom they have had the Government over, fallen into great Diſorders, Diſtempers, Loſſes, Croſſes, Troubles and Vexations, ſo that their Children that were kept ſo fine and choice, that they would hardly ſuffer the Air to blow on them, or their Legs to carry them whilſt they lived in Proſperity, are many of them come to nothing? ſome forced to work hard for their Bread, others

have taken worſe Courſes, and have been immaturely cut off.

'Tis true, the Evils both private and publick are ſometimes more tollerable, alſo the good Life and Prayers of ſome ſober People that live in a Town or Country, do interpoſe, and in ſome degree withſtand or mittigate the poyſonous kindled Wrath, ſo that the Judgment is ſometimes deferred, and with-holden, as for two or three Ages, according to the degrees of the awakned Evils, and the intermingled Virtues.

Therefore ſince we have obtained the favour to plead our own Cauſe, we will be bold to tell our Maſters, that theſe things cannot be otherwiſe, it being the eternal Law of God in Nature, that whatever *Evil*, *Violence* or *Oppreſſion* is committed, either by Superior or Inferior, if not repented of, there muſt be a time of Retaliation either in this World, or that to come, according to the Nature of the Evil;

Evil; for as there is ſuch an Affinity between man and man, that they can move each other either to Love or Hate, ſo there is a proportionate Similitude between him and the *Cæleſtial Bodies* and *Elements*, Man being not only the Image and Likeneſs of *God* and *Nature*, but the *Horizon* of both Worlds, in whom the ſuperior and inferior Natures are conioyned, and have their Intercourſe; for he is the Of-ſpring of the Stars, as well as the Sun of the Earth.

Therefore let us praiſe and magnifie the Lord, Creator of this wonderful Nature, which is ſurpaſſing humane Underſtanding and Number; For there is no Religion or form of Worſhip in the World ſo noble and well-pleaſing to him, as for mankind to imitate him by living in, and under the power of the eternal Principle of his *Light* and *Love*, which will lead all that hearken to the Voice of *Wiſdom* into all Innocency and Well-doing, and thereby as naturally attract

tract or draw down the ſweet and pleaſant Virtues out of all things, as the *Loadſtone* doth Iron.

But on the contrary, our Maſters have built their *Babel*, and fortified themſelves with the Poyſons of *Saturn*, and Fierceneſs of *Mars*, and made *Gluttony* their *Trade*, and *Violence* their *Study*, whence proceed all our Miſeries and Oppreſſions, which at long-run recoyl back upon themſelves with Intereſt, deſtroying all their peace of Mind, health of Body, and outward Eſtates. For are not moſt of thoſe that thus violate our *Creator's* Law in Nature, miſerably afflicted with many cruel Diſeaſes, as the *Stone*, *Collick*, *windy Diſtempers*, *Palſies*, *Cramp*, *Leproſies*, *Kings-Evils*, *Gout*, *dry Belly-Aches*, *Dropſies*, *Conſumptions*, and an hundred other Evils of this Nature, which they alſo intail on their Poſterity; ſo alſo are they plauged with Vexations and Diſcords between Man and Wife, and with diſobedient and rebellious Children;

Children; *Rot* and *Murrain* amongſt their Cattel, their Crops blaſted or ſpoiled by unſeaſonable Weather, Loſſes and Diſappointments in their Trading, even to the conſumption of their Eſtates; All which are the *Judgments of God*, and juſt Rewards that follow *Oppreſſion*, *Violence* and *Cruelty*, and of ſpending the Blood and Sweat of their poor *Slaves* in ſuperfluous Wantonneſs; for they make nothing to ſquander away Talents in Courtly Vanities, and value not Money in the way of *Gluttony*, then it ſhall go by whole Sale: But if a poor Slave breaks but *a Glaſs*, or miſcarries in any little inconſiderable thing, then preſently the *livid Poyſon of Saturn* is raiſed, and the flaming *Thunder-bolts of Mars* are let fly in the greateſt Fury and Fierceneſs imaginable, and the beſt word that comes out of their Mouth, is, *Dog*, *Devil*, *damn'd Dog*, *Bitch*, and the like helliſh Expreſſions, not to mention their horrid *Oathes*, *Curſes* and *Execrations*, which

which lewd Words are followed by *inhumane Blows*; for they fall upon us with *Whip and Spur* till the Blood come, and we are almoſt killed with their Cruelty.

And though they boaſt, and ſpeak excellent things of the *Chriſtian-Religion*, and contemn us for being ignorant of it; yet 'tis plain they never deſign that we ſhould know and embrace it; for why elſe do they make it loathſom in our Eyes, by acting ſo contrary to its *Genuine* Nature and Principles? Why do they dreſs up that which is the *greateſt Beauty*, and the moſt *amiable* thing in the World, in the ſhape of a frightful deformed *Hag*, or terrible *Fury*, that ſeems good for nothing but to *Bite* and *Scratch*, and *Prog for its Paunch*, and wallow in Uncleanneſs like a Swine? Were they in earneſt, or deſirous to make us *Chriſtians*, and ſave our *immortal Souls*, they would remove out of our way all *Stumbling-Blocks* of Scandal, & draw us with the

Cords

Cords of *Love* and *Meekneſs*; they would ſet us Examples by their blameleſs Lives, and holy Converſations, they would be at pains and charge to teach us the Foundation Principles of *Chriſtian Religion*, and to read the *Bible*, and would in thoſe, and other Exerciſes of *Virtue* and *Piety* bring up our little *Ones*: But ſo far are they from any of this, that they act the direct contrary, and deſire and endeavour to keep us *Heathens*, that we may continue their *Slaves*, and thereby are Guilty not only of oppreſſing our Bodies, but (as much as in them lies) of *damning our Souls*.

But our God is more merciful, and expects a Return but proportionable to the Talent he hath intruſted; his Ways are the Paths of Love, and all his Out-goings are Compaſſion; he hath not left us without a guide, even a Light ſhining in a dark place, to the conduct whereof, if we give heed, we ſhall do well.

Nor

Nor do we in this Complaint intend to tax all our *Chriſtian* Maſters, for we muſt acknowledge that there are ſome few of them more Juſt and Merciful unto us; for though under them we labour hard, yet we have our Food in ſome order, both as to Quantity and Quality, and have tolerable Reſt, which gives us Life and Vigour in our occaſions; neither do they lay upon us Burthens greater than we can bear; beſides, they ofterſpeak kindly to us, which chears and comforts our Hearts and Spirits; they call us no evil Names, which is well liking unto us; They allow us the uſual time each day to reſt in, and eat our Food; They treat our Women more kindly, and allow them better Accomodations, when they bring forth their young Ones: And though ſometimes ſome of this better ſort, will command our young Women to be their *Concubines*, yet then in ſuch caſes, if they prove with-Child, they will have ſome regard to their

own

own Seed, and reſpect to the Women: And it is alſo obſervable, that all ſuch as deal any thing gently, and with Moderation and Compaſſion towards us, are generally bleſſed with the Dew of Heaven, and with conſiderable Profits, and their Men and Women Servants, and Cattel, do ſtand to Health, and thrive; for by well-doing, though it be but as it were by halfs, they attract ſome of the ſweet Influences, both of the ſuperior and inferior Worlds, and go not without a Reward; which might teach all our Maſters to imitate that courſe, and uſe Pity, Good-will and Equity in their dealings with us, whereby they would not only preſerve a good Conſcience void of Offence, which is the greateſt and moſt durable Riches on this ſide the Grave, but alſo might increaſe their outward Wealth, by ſaving them in their Purſes one, two, three or four Hundred Pounds *per* Year, in the buying of Slaves.

For

For the Tyranny, ill Uſage and Improvidence of the generality may further appear by the great Numbers of our Country-men and Women that are brought every Year to *America*, and the Iſles thereabouts, which ſhews the vaſt Conſumption or Deſtruction that is made of us in thoſe parts; we ſhall only give one Example; in the ſmall Iſland of *Barbadoes* there are ſuppoſed to be commonly reſident, *forty* or *fifty* Thouſand of our Country-People, that are *Slaves*; and though we have our Cuſtom of *Plurality of Wives*, and are naturally as fruitful as moſt Nations, yet *our Off-ſpring* will not maintain the Number, but they are forced yearly to bring in by Shipping, ſeveral *Thouſands* more of our Countrymen, as *freſh Supplies*, and to maintain the *old Stock* or Number; ſo that it looks like the *Fields of Mars*, where often *Recruits* are required to ſupply the place of the *ſlaughtered Soldiers*. Now would not any rational man

conclude,

conclude, that if *One Thouſand* Men and *One Thouſand* Women, (moſt of them young, and capable of Generation) lived in a ſeperated place or Iſle, where they want for no Conveniencies, for a matter of ten or twenty Years, who, (I ſay) could but in reaſon expect theſe two Thouſand to be multiplyed at leaſt to four Thouſand, or more, and that they would encreaſe ſo faſt as to grow rather Superfluous and Super-numerary, than that there ſhould be any occaſion to purchaſe more at dear Rates, from remote Regions: For thus it uſually happens in other parts of the World, as *England*, (which is the Country of many of our *Chriſtian* Maſters) does not it ſpare every Year great Numbers of Men, which of late Years have ſettled ſeveral *Colonies*, and peopled divers Countries and Iſlands in *America*, which are like to become very numerous, and yet ſtill their own Country rather over-ſtockt, than wanting of men to carry on their Affairs;

Affairs; beſides, there come thence great Numbers of Young men, as *Factors*, *Sea-men*, *Soldiers*, and others that daily are tranſported by Troops, many of whom never return again: And how many Thouſands of Women might *England* ſpare yearly? of whom many that are fit and capable of Generation, are never married; and others, through want of good Husbands in time, or to pleaſe their Parents humours, or for baſe Lucre, marry Old, and have no Iſſue, and yet ſtill *England* wants no People, but (as we have heard) is able to ſpare two or three Hundred Thouſand on a good occaſion; And why might not we in *America* encreaſe and multiply proportionably, were it not for thoſe violent Oppreſſions, and harſh Uſages, which our Maſters afflict us with, whereby we are deſtroyed before our time? And is it not a ſtrange, & an unheard of thing, that a fourth or fifth part every Year ſhould dye, and be made away with, more

more than there are born? Or can there be a more undeniable Evidence of the *Cruelty* exerciſed upon us, occaſioning this extraordinary *Mortality*, and the *immature Deaths* of ſuch great Numbers of us yearly? And though nothing can be more againſt our Maſters Intereſts, ſince their chief Wealth conſiſts in their Servants, yet the *deviliſh Wrath* has ſuch power over them, that they will not forbear their Oppreſſions, though to their own *Detriment*, as well as our *Deſtruction*.

Therefore *deſpairing* of *Relief* from them, *To thee, O thou moſt merciful Creator! we addreſs our Complaints; it is thou alone who canſt put a Period to our Miſeries! Let our Cries come unto thee, for we are the Works of thine Hands, though now become* Slaves *to unreaſonable men: Molify our Maſters obdurate hearts, and endue them with true Underſtanding and Chriſtianity indeed, as well as Name, and then ſhall we and our Poſterity have eaſe from theſe intollerable Burthens, & with enlarged Hearts, and loud Songs of Joy in our Mouthes, celebrate thy Praiſe, who art both our Creator and Redeemer.* Amen! Amen!

A

DISCOURSE

In way of *Dialogue*,

Between an

Ethiopean or *Negro-Slave*

And a

CHRISTIAN,

That was his *Master* in *America*.

The Third Part.

Master. COme hither, *Sambo*! you look as gravely to day as a *Dog Out-law'd*, or a *Justice of Peace* set in the Stocks; I doubt you have been doing some *Rogury*; I call'd you to make

make us *ſome Sport*, let us ſee one of your *Dances*, ſuch as are uſed in your own Country, with all your odd Poſtures and Tricks, for Diverſion; I have heard you are the beſt at it of all my People.

Slave. *Boon Maſter!* If you will have me Dance upon mine Head, or Caper on the top of the Houſe, I muſt do it, though I break my Neck; for you are become Lord both of my *Feet*, and every part of me, but I fear I ſhall not be able at preſent to anſwer your Expectation handſomly, I am ſo much out of humour, and unfit for *Feats of Activity*.

Maſter. Why? What's the matter Sirrah! I'll warrant, you have been frolicking ſo long amongſt your Companions, that now you'l pretend your are *Weary*.

Slave. Truly, Sir! this being the *only Day* in the Week you ſpare us from hard labour, and allow us for Recreation, we do a *Sundayes* amongſt our ſelves, endeavour to *forget* our

Slavery, and skip about, as if our Heels were *our own*, ſo long ſometimes, till our Limbs are almoſt as weary with that, as with working; But that is not my preſent caſe, for I have been walking all alone ſeveral hours upon the Shoar, viewing that prodigious heap of Waters, that with roaring Waves continually beat upon this little Iſland, and ſometimes caſting up my Eyes to that *glorious Eye of Heaven*, which (they ſay) at one view beholds half the World, I could not ſatisfie my ſelf which was the greateſt Wonder; ſo that the Contemplation of them *both* together, has fill'd my Brains with abundance of ſtrange Conceits, and made me very Dull and Melancholly.

Maſter. And what, I pray, might be the Reſult of our *wiſe Worſhips* ſpeculations?

Slave. I had a thouſand different Notions offered themſelves to my Mind, and amongſt the reſt, I was thinking, what if the *Sun* ſhould *forget*

forget to Riſe to morrow Morning, whether your Man, (our *Over-ſeer*) would make him get up, as he does us, by *blowing his Horn*? Or elſe how we ſhould do to work in the Dark? Or if the *Sea* ſhould ſwell a little higher, and waſh the tops of your *Sugar-Canes*, I might not then lawfully ſwim Home to my own Country, without being beaten to a Jelly for a *Run-away*?

Maſter. Out you *Rogue*! Are theſe your Contemplations? nothing but ſtudying Miſchief to your Maſter? Your *Bones* ſhall preſently pay for the buſie Idleneſs of your Brains, and the *Saucineſs* of your Tongue.

Slave. O *boon Maſter*! I beſeech you be not angry, I meant no harm in the World: This is a Day on which you do not *Work*, & therefore I hope you will not *Fight*, which I conceive is ten times worſe; for I had rather *work* all the *Sunday*, then be *beaten* once: If you will be pleaſed to lay by your huge Cudgel, and

vouchſafe to anſwer me a few harmleſs Queſtions, I doubt not but I ſhall divert you as much to your ſatisfaction, as if I had danc'd two Hours.

Maſt. Though you are an *Impudent*, yet ſince you ſeem to be an *ingenious Raſkal*, I am content (for once) to hear your Prate: What is your wiſe Queſtion?

Sl. I deſire firſt you would lay that frightful Cudgel a little further off, and then begging Pardon for the Preſumption, ſince this is the Day you obſerve to *ſerve God* in, I would crave leave to be a little inſtructed touching that Service, and wherein it conſiſts.

Maſt. Why? It conſiſts in being *Chriſtians*, as we are---- But what ſhould I talk to ſuch a dark ignorant *Heathen*, ſcarce capable of *common Senſe*, much leſs able to underſtand things of ſuch an high and myſterious Nature.

Sl. I confeſs we are poor ſilly dark ignorant Creatures, and for ought

I find, ſo are many of the *Bacchararo's* * too, as well as we; but that you may not grudge your Time or Pains, I will aſſure you, that I will attend very ſeriouſly to what you ſay, and poſſibly may prove ſomewhat more docible than ſome of our Complexion; For I was the Son of a *Phitiſheer*, that is, a kind of *Prieſt* in our Country and Way; he was alſo a *Sophy*, and had ſtudied the Nature of things, and was well skill'd in *Phyſick* and natural *Magick*, I have heard him often diſcourſe of a *great* and *mighty Beeing*, (greater far, and *brighter* too than either Moon or Sun) which framed both *Land* and *Sea*, and all the glittering Glories of the *Skie*; and he was wont to ſay, *Men were the Children of the* great King, *who if they were good, would take them up* (but I think it was after they were dead here) *into* ſpangled Regions, *where they ſhould do no Work, nor endure any*

* So the *Negro's* in their Language call the *Whites*.

Pain, nor Fight *one with another, but remain in Joy and Peace, and Happineſs:* 'Tis ſo long ago, that I was taken from him and ſold hither, that I have forgot much of his *Talk*, and yet I remember ſome of his *Skill*, whereby I have Cured ſeveral of my Countrymen ſince I came hither, of Diſeaſes, that your Doctors could not help, either ſo ſurely or ſo ſuddainly.

Maſt. I have heard ſomething of your ſucceſs that way, and ſince thou art the Son of an *Heathen-Philoſopher*, and pretendeſt to more *Wit* than the reſt of thy *Fellow-Brutes*, what is it thou wouldſt be at?

Sl. Sir! I deſire to be informed, what *a Chriſtian* is, or ought to be.

Maſt. Though I think it will be to as little purpoſe, as to go about to *waſh thy Skin* white, to inform ſuch dark *ſtupid Heathens* as you are; nevertheleſs I ſhall endeavour to gratifie your Curioſity.

1*ſt*; He that is a *Chriſtian*, ought to believe that God made the *World*, and all things therein. Sl.

Sl. O then, Master! I am *a Christian*, for I believe that as well as you.

Mast. Hold your Tongue, there go many other things to make a *Christian* besides that; for he must also know and believe, that Man being thus made, did by transgressing the *Law* of his Maker, *fall* from that good and perfect State, wherein he was made, into a sinful estate, and thereby was liable to the *Wrath of God*, and so to be *Damn'd* forever, or suffer everlasting Punishment. But God out of the unspeakable Riches of his *Grace* and *Goodness* to his Creatures, thus become miserable, determined in his own secret Counsel, and in fulness of time did actually send down his most beloved and eternal Son, *Jesus Christ*, to take upon him mans Nature, who after a most unspotted exemplary Life, and laborious Preaching the *good Tidings* of *Remission of Sins* to all that should believe in him, and enduring many Persecutions

Perſecutions and Affronts here on Earth, was at laſt *put to Death* without the Gates of *Jeruſalem*, by the cruel Hands of the *Jews*, and being buried, *roſe again to Life* the third day, and aſcended into Heaven; by which Death of his, he ſatisfied the Wrath of God for the Sins of the whole World, as the Scripture witneſſeth.

Sl. If Jeſus Chriſt dyed for the Sins of the whole World, or ſatisfied God's wrath for the Sins of *All Mankind*, then we that you call *Heathens* may juſtly challenge equal priviledge with your ſelves.

Maſt. O no, you do not *believe* in his Name, nor obſerve his Commands and Precepts.

Sl. As how I pray?

Maſt. You are not *Baptized* in the Name of the *Holy Trinity*, nor do believe the *Merits of Chriſt's ſatisfaction*, or that he hath taken away your Sins.

Sl. This is a brave Religion, that by the Death and Suffering of one, all men

men that in after Generations believe this, ſhall have their Sins pardon'd, and be bleſt with eternal Happineſs.

Maſt. Still, *Sambo!* you are *too quick*, there is more required then a bare Faith, or verbal Belief that ſuch a thing was done, *Chriſt* is our *Prophet* to teach us, and our *King* to rule us, as well as our *Saviour* to redeem us; They muſt yield Obedience, and do a *Chriſtian's* Duty, that ſhall have an Intereſt or Benefit by his Death.

Sl. I pay then tell me the duty of a *Chriſtian.*

Maſt. The Goſpel of Chriſt, or the Doctrine which he taught, and we profeſs, inſtructs and requires us; 1*ſt*, To *fear the Lord* that created all things. 2*dly*; To *be Merciful*, and do unto all men, as we would be done unto. 3*dly*; To be *Sober* and *Temperate* in Meats, Drinks and Exerciſes, mortifying the *Luſts of the Fleſh*, and avoiding all kind of Superfluity, that ſo we may not waſte or abuſe the good Creatures of God.

4*thly*;

4*thly*; To avoid *evil Communication*, becauſe it corrupts good Manners, and vain Words, but eſpecially wicked Ones. 5*thly*; To obſerve the *Rules of Purity*, and abſtain from all *appearance* of *Evil*, both in Words and Works. 6*thly*; To free our ſelves from *Envy*, *Strife*, *Malice*, *Back-biting* and *Slander*; not to accuſe men behind their Backs of what they will not ſpeak to their Faces, or cannot prove. 7*thly*; Not to judge of things we *underſtand not*, leſt we be judged; nor condemn thoſe things of which we have no certain Knowledge or Experience. 8*thly*; To be ſenſible that the Lord by his *all-ſeeing-Eye* and *divine Principle*, beholds all our Wayes, and that to him there is nothing hidden. 9*thly*; To believe and know for a certain truth, that the Lord will Retaliate and Reward every one according to his Works. 10. To live according to the Goſpel and divine Principle, by denying *all Ungodlineſs* and *worldly Luſts*, and *Uncleanneſs*, as *Whoredom*,

Whoredom, *Adultery*, *filthy Speaking*; yea, even all *unchaſte Deſires*, for ſo our Lord teacheth us, *That he that looketh on a Woman, and luſteth after her, commits Adultery.* 11. To regulate our Paſſions and Affections, and to abandon all *Wrath*, *Anger*, *Malice*, *Envy*, vain or immoderate hopes, as alſo diſpair, and all perturbations of Mind; to ſhun and avoid *Covetouſneſs*, (that Root of Evil) *Pride*, *Ambition*, and all *Uncharitableneſs*; And on the contrary, to *walk Humbly*, and *Meekly* towards God, and towards man, and to practiſe *Patience*, *mutual Forbearance*, *Moderation*, *Kindneſs*, and *Commiſeration* in all our wayes. 12. That we be not too confident, nor conceited of our ſelves, or our own knowledge, but to have regard to the Lord in all our Thoughts, Imaginations and Concluſions, and in every thing to have an Eye to his Providence. 13. To return God the *Praiſe and Glory* of all the good things we enjoy, as *Health*, *Strength*, *Food*,

Food, *Rayment*, *Knowledge*, *Underſtanding*, and the like, acknowledging them all to be the free Gifts of his Bounty; and when we are in any want, trouble, diſtreſs or danger to *relie* upon the ſame God for help, ſuccour and relief, and with earneſt, hearty and faithful *Prayers*, to implore the ſame of him only. 14. To be merciful to all the inferior Creatures, and to uſe them gently, and with Moderation, avoiding all kind of *Oppreſſions*, *Violence*, *hard Heartedneſs* or *Cruelty*, either to Men or Beaſts.

Theſe, *Sambo*, are ſome of the Principles or Rules of the *Chriſtian Religion*, the Doctrine which it teacheth, and the Practices it requires.

Negro. *Maſter Chriſtian!* I give you a thouſand hearty Thanks for this account of your *Religion* & *Philoſophy*, which no doubt is the beſt and nobleſt of all others: Therefore if theſe be your Chriſtian Principles, I am already *a Diſciple*; but I beſeech you be

be in good earneſt, and tell me the truth.

Maſt. I do aſſure thee, they are the Principles of our Lord, Chriſt, the Son of the living God, that he preached to the World when he was on the Earth, and which his Apoſtles recommended, and left them on Record in the *Bible*; and which he ſtill continues to Preach by his Spirit in the Hearts of all that are his.

Negr. Since theſe things are ſo, I cannot but at once be *ſurprized*, and as it were *amazed*, with two different Objects of Wonder.

Maſt. What are they, prethee?

Negr. Firſt, I admire the *Excellency of your Doctrine*, and the *wonderful Myſtery* contained therein; it undoubtedly ſurpaſſeth all other Religions in the World, as much as the Sun's Light doth that of a *Glow-Worm*: It ſeems to me to be an *open Gate* into *Paradiſe*, and a *Leaf* of the *Tree of Life*; ſo agreeable to the Nature and Glory of the *great God*,

ſo

ſo ſuitable to the condition of *weak Man*; no wiſe Perſon can make any ſcruple of the things you have delivered, they command aſſent; for they proceed from a *true Root*.

But then I cannot but alſo much wonder and admire that you *Chriſtians* live and walk ſo wide from, and *contrary* unto all thoſe undeniable Truths, and holy Rules, ſo that what you preach with your *Tongues*, you pull down with your *Hands*, and your daily Converſation gives the Lye to your Profeſſion.

Maſt. You now grow *Sawcy* thus to upbraid us; we have indeed *our Failings*, but I hope we do not walk ſo *Retrograde* as you talk of: What Inſtances can you produce to maintain ſo general a Charge?

Negr. I intended not to *upbraid* you, but to ſatisfie my ſelf, for perhaps you may have *ſome Reaſon* that I do not know of, why you *act contrary* to what you teach; nor do I ſay that all, and *every Chriſtian* does ſo, there

there may be Hundreds and Thouſands that *I* am not acquainted with, and there are ſome that I know, of whom I cannot ſay, but that in a very great meaſure they live according to that righteous Doctrine; but for the generality or major part, I muſt ſay, That in all, and every of the aforeſaid Points by you mentioned, the whole Tenour of their Ways, and the continual Practice of their Lives, is directly contrary to the ſame: And ſince you command me to inſtance Particulars, I ſhall endeavour it in ſome of the chief.

1. You ſay, that Chriſtian Religion teacheth *to Fear the Lord*, that created Heaven and Earth: The truth of this we make no doubt of; but how can we believe, that *very many* who go under the Name of *Chriſtians* do obey this Voice of Wiſdom, ſince they ſo lightly and vainly uſe the *Name of God* in their Triffling, and wicked Talk, and boldly Swear by it (and that for the moſt part *falſly* too)

in their ordinary Converſation, contrary to his expreſs Commands; nay, not a few, will commonly challenge the great God to *Damn* or *Confound* them, with divers other Blaſphemies; And do you call this *Fearing the Lord*?

2. To *be Merciful*, and *do as you would be done by*, you in the next place aſſign, as a grand and important point of *Chriſtianity*; but where ſhall we find it? We cannot perceive any thing of *Mercy* to dwell in your Hearts; for you commit *Oppreſſion* with Violence; and that which you call *Trade* or *Traffick* (as 'tis manag'd amongſt you) is little better than an Art of *Circumventing* one another; and you practiſe all ſorts of *Cruelty*, not only on the inferior Creatures, but alſo on thoſe of your *own Kind*, elſe what makes us your *Slaves*, and to be thus Lorded and Tyrannized over by you? In a word, not only *We*, but the whole Creation groans under your heavy Burthens; & yet you tell us of your *Mercy* and *good Nature*,

and

and boaſt of your Chriſtian *Charity*.

3. You acknowledge, this divine Religion requires of you to be *Sober* in Meats and Drinks, *&c.* and not to indulge Nature with things Superfluous: But does it not appear by your Converſation, that you never regard its Counſel, ſince your Wayes are directly oppoſite? Do not we ſee it a common Practice amongſt the *Chriſtians*, to drink to *Drunkenneſs*, and eat to *Superfluity* and *Gluttony*? & even of thoſe that ſeem moſt reſerved, ſcarce any, that have wherewithal, but will *indulge themſelves* great variety of rich compounded Foods, and Cordial-Drinks, that contain too great Nouriſhment, beyond not only the *Neceſſities*, but even the *Power* of Nature, and the *digeſtive Faculty* of the Stomach, which produces many evil Effects; for beſides the waſte of the good Creatures, and a moſt *Ungrateful* abuſe of the Creator's Mercies, it heats the *Blood*, makes it thick, hot and ſharp, and cauſeth all the Mem-

bers to glow with an unnatural Heat, makes both the *Body* and Mind uneaſie, and diſables each of them from performing its Offices as it ought, and alſo ſets open the *Gates of Venus* to many lewd Practices: And thus in defiance to the Laws of your Religion, and to his own Perſonal hurt, one great *over-grown Chriſtian* ſhall ſpend as much in *one Day*, to gratifie his Luſts or Vanity, as an *Hundred or Two* of his poor *Slaves* can get by their ſore Labour and Sweat. And as for *Exerciſes*, there is rarely here in this Iſland any of the *Chriſtians* that will labour, except pure Neceſſity conſtrain them to it, but you *lay heavy Burthens* on us, and as your moſt illuminated Prophet, ſaith, *will not touch them your ſelves with one Finger*. So that you make it a *Genteel* Quality, and honourable, to break and violate that great Command of the Creator in the beginning, which I have heard is recorded by a moſt famous Prophet of the *Jews*, and whom you alſo receive,

ceive, viz. *That Man ſhould get his Bread by the Sweat of his Brows*; which yet amongſt the more *Noble Chriſtians*, as you call your ſelves, is counted a *poor*, *low*, *Baſe* and *ſhameful* thing.

What *Heathen People* (as you call them) are there in the whole World, that more *pamper their Carkaſſes*, and indulge themſelves like you, with things that are not needful, nor convenient? Do you not invent an hundred Superfluities and needleſs *Toys*, to gratifie your own, and your Childrens Pallates and Senſuality? the Wind, forſooth! muſt not blow upon them; and as if the Earth were not good enough to bear them, nor their Legs made to carry them, you provide *Horſes* and *Coaches* for them, or we poor *Slaves*, muſt lugg them about, who are as well able to go as we. For your Garments, Houſes, Furniture, *&c.* who can exceed your *Pride*, and *Vanity*? One of your Women ſhall wear at once as much in value

as

as would clothe an hundred poor People in modeſt Rayment, each far better than hers, to defend them from the Injuries of the Elements, which is the chief end of Cloathing: Add to this, your great *Palaces*, and ſumptuous chargeable Buildings, and all kind of rich ſuperfluous Ornaments, and *Knick-Knacks* in your Houſes, wherein you ſtudy to out-try and exceed each other, meerly for *State*, *Pride* and *vain Glory*, and to be honoured of men; which extravagancy is attended with another ſore Evil, for that it *cannot be maintained* but chiefly by *great Oppreſſion* of Men and Beaſts; for thoſe that ſpend Talents daily, muſt lay about them for a continual Supply, ſo that rather then they will be without thoſe chargeable Vanities, they care not how cruelly they uſe their Servants, and inferior Creatures; They will ſcourge their *Slaves* for a *Penny*, and kill their Beaſts with over-labour, and at the ſame time ſpend *Pounds* in baſe depraved

depraved Wantonneſs, and feaſting of the Rich, *&c.*

4. You mention the avoidance of *Evil Communications*, as another duty of your Religion, which we *Heathens* do acknowledge, and therefore we have a Proverb amongſt us, when any uſe lewd Diſcourſe, to bid them, *Waſh their Mouthes with Water*; but we have obſerved, that amongſt the *Chriſtians* there is nothing more frequent than *Evil Communications*, whenſoever any Number meet together, are not your Diſcourſes *vain*, *idle* and *frothy*, and oft-times ſuch as no *modeſt Ear* can hear without tingling forth Horror and Indignation? Moſt of it tending to Debauchery, or injuring the good Name of Perſons abſent, *Jeſting*, *Lying*, *Vapouring*, or ſpeaking of Things and People they underſtand not, nor have any thing to do withal; Nay, a man cannot paſs the Way or Street, but his Ears ſhall be grated with horrid *Swearing*, and *ungodly Speeches*, ſo that 'tis evident

you walk in the greateſt oppoſition imaginable to his command.

5. You ſay, *You are required to obſerve Purity, and the natural Rules of* Cleanneſs, *and to avoid all appearance of Evil*: Which indeed is no inconſiderable point in Nature and Religion, but as far as we have been able to obſerve, you practiſe the quite contrary; for not only your Words are very unclean for the generality, but alſo in your *Foods* and *Drinks* you make no diſtinction, but rich provoking Food in exceſs, and all ſtrong intoxicating Drinks, you deſire with greedneſs, which over-heats the whole Body, and irritates the fierce wrathful beaſtial Nature, whence all *wanton*, *vain* and *unclean* Thoughts and Imaginations are generated: Alſo, you make as little diſtinction between clean and unclean *Beaſts* as we, nay, not ſo much as ſome of our Country-men; and you eat *Blood*, though I have been told there is not any one thing more frequently, expreſly and plainly forbidden

bidden in all your *Bible* than that; beſides, you make no diſtinction of the Times and Seaſons of the Year, when Beaſts are ſubjects to Surfeits, and other Uncleanneſſes; neither are your Preparations and cooking of your Food ſo clean, proper and natural, as they ought to be; and inſtead of abſtaining from all appearances of Evil, we ſee you court and improve them on all occaſions; For do not you appoint *ſet Meetings*, and make great Feaſts? to which you invite the Rich, that will invite you again, where you drink to Drunkenneſs, and eat to Gluttony, roaring all the while like *mad Bulls*, and mixing your Food with horrid Oaths, and vain Diſcourſes, the fear of the great Creator being baniſht from your Hearts, nor any pity ſhewn to us your poor Vaſſals, that endure the Heat of the day, and are ready to fall and faint under thoſe heavy Burthens laid upon us, and would rejoyce to partake of *the Crumbs* that fall from your Tables, which

which you will not afford, & yet ſpend *our Sweat*, and the Labours of our Hands, in all kinds of Wantonneſs and Superfluity, by which many of you contract ſuch grievous Diſeaſes, both to Body and Mind, that they become themſelves more miſerable then us their poor Slaves.

6. You ſay that the next great point of *Chriſtian* Doctrine, is to free your ſelves from *Envy*, *Strife*, *Malice*, *Back-biting* and *Slander*; which is alſo contradicted by your general practice; for what is more frequent amongſt you than *Envy* and *Revenge*? And though in your Prayers you formally uſe thoſe Words, *Lord forgive us our Treſpaſſes as we forgive them that treſpaſs againſt us*, yet at the ſame time Envy lies lurking in your Hearts, and the very next moment ſhall erect it ſelf; for do not many of you keep your Neighbours and Brethren in loathſom Priſons for ſome very little offence, or in truth for none at all, but only to ſhew your Power, and gratifie your

your deviliſh Fury: And as for the Gentleman called **Strife**, he rides the Fore-horſe, and is Quarter-maſter-General amongſt you; what Fighting, Swearing, Damning, Railing, *&c.* is there in every Houſe between Fathers and Children, Brothers and Siſters, Relations and Neighbours, ready to deſtroy and murder one another, and all about *Things*, not worth a wiſe mans Thoughts? What ſwarms of Lawyers, Clerks, Pettifoggers and Idle-men, does your Striſe, and unjuſt Contention maintain? And how many are yearly with their Families utterly ruined thereby? *I'll not leave him worth a Grout*, cries one: *I'll make Dice of his Bones*, ſwears the other: *Let him rot in Goal*, ſays a third. This is your Chriſtian Charity, and Remiſſion of Injuries.

And for *Backbiting* and *Slandering*, even Eating and Drinking, is ſcarce more univerſally practiſed amongſt you; almoſt every man ſpeaks *Evil* or ſlighting of thoſe that are not preſent

ſent, though to their Faces he Complements and Flatters them. Calumny is the Sawce at your great Feaſts, and Reproaches & ſcandalous Stories the Entertainments of your *Clubs* and *Viſits*, ſo that ſcarce any honeſt man is free from the Laſhes of your invenom'd Tongues, or from having large Furrows plowed upon his Back, his good Name wounded, and his Reputation unjuſtly blaſted or called in queſtion, by your falſe Stories and malicious Suggeſtions, whereby many are daily ruined, there being nothing more baſe and unmanly than theſe *whiſpering Dæmons*; nor is there any Practice that more oppoſes *Chriſtianity*, and the pure ſimple Law of God in Nature, and therefore is a Sin to be condemned forever, and baniſht the Society of all good men.

7. Not to *judge* and *ſpeak of things they underſtand not*, is a very excellent Precept, yet nothing is more common among many *Chriſtians* than to judge, cenſure, and condemn Things and

Perſons

Perſons, though they underſtand them no more then a blind man can diſtinguiſh Colours, or the Deaf judge of Muſick; but right or wrong without any true ſight or comprehenſion, they will paſs their Verdict, and ſhoot their Bolts, for they count their Tongues their own, and think they may ſay what they liſt, and ſo call *Evil* good, and *Good* evil, and abuſe their own Conſciences, and their Neighbours, ſo greatly are many of the *Chriſtians* depraved.

8. The eighth Point you mentioned, was, *That the Lord beholds all mens Wayes and Doings, and that unto him, and his Divine Eye there is not any thing hid*: Which without all doubt, is a moſt certain truth, which neither *Chriſtian* nor *Heathen* dare to deny; for as your own Prophet ſaith, *It is he that ſearcheth the Heart, and tryeth the Reigns.* But how can we perſwade our ſelves, that you do in truth and in earneſt believe this, ſince we daily find that you ſtand more in

awe

awe of *Mens seeing*, or *knowing* your Wickedness, than of *God's beholding*, and revenging of it; and therefore you love to *seem*, and be counted *Honest*, and *Just*, and *Merciful*, but scarce a Soul of you seriously endeavours to *be so*; 'tis the *Name* and the *Credit* you look after, not the *Thing*, which shews that you seek to please, and be well spoken of by Men, but regard not the righteous Judgment of God, who looks through the *Fig-Leaves*, and requires Truth and Purity in the inward parts: This Hypocrisie of yours is notorious, and every one almost taxes his Neighbour for it, and yet all generally practise it, and each huggs himself therein, as one of your own *Poets* complaineth;

If my foul Deeds of Darkness may
Be wrapt in Clouds as black as they;
If being ugly I can Paint,
And act the Devil, *yet seem a* Saint;
Cheat and Oppress, Forswear and Lye;
Yet scape the Law *and* Infamy,
I mind no further Honesty.

9. On

9. On the contrary, to *believe* and know (as you ſay) *That the Lord will Retaliate every man according to his Work*, is a moſt true and neceſſary Principle; but if *Chriſtians* did ſo, ſurely they could not, nor would do as they do; For what kind of *Rewards* and *Returns* do or can you expect for all your Oppreſſions to us your poor Vaſſals? For do not you oppreſs us at your pleaſure, *beat*, *whip*, *over-labour*, and *half-ſtarve* us, and many of you ſcruple not *to Kill us* for a ſmall Offence, and poſſibly for none at all, but in your Drunkenneſs to ſatiate your fierce deviliſh Paſſions? Nor do our tender *Children*, and dear *Wives* eſcape your Violence. Now if Retaliation be one point of your Chriſtian Doctrine, and every man ſhall be rewarded according to his Works, then what a *ſad Reckoning* will you have to make, when God ſhall ariſe to viſit for theſe things? And you would not certainly adventure upon thoſe things, which you

must pay *so dear* for, either in this World, or that which is to come, if you were sufficiently sensible of the Compensation that must be made for the same.

10. 'Tis a noble Truth, that men should walk according to the *divine Principle*, and *forsake all Ungodliness* and *worldly Lusts*: But the generality of *Christians* take contrary measures for the Gospel of Truth, neither inwardly nor outwardly doth teach any to *compel others* by outward Force to believe, and do as they do, be it right or wrong; but advises all to do as they would be done by; and to let their *Moderation be known unto all men*; and to *bear with one another in Love*: Whereas you impose upon one another, and *tye up* other men to your own Conceptions, and without any Compassion or Charity, fall upon such as will not go your way, and do as you do, though you have nothing to object against their Lives and Conversations. And whereas you acknowledge

ledge the Doctrine of *Christianity*, where-ever it is entertained in the Love thereof, will bruise the Head of the *Serpentine Nature*, that is, of Lust and Uncleanness, and all Ungodliness, yet we see you daily wallowing in all those *Pollutions*; so that you do not only contradict this *holy Doctrine*, which you boast so much of, but some of you do also severely persecute others for *obeying* the same and submitting to its guidance; And as for *brutish Uncleanness*, *Adulteries*, *Whoredoms*, &c. they are but your *Sports* and *Pastimes*, things that many of you *glory in*; and to be *Chaste* and *Modest*, is to be an object of your Scorn and Derision.

11. How well you regulate your *Passions* (which is another thing you say Christian Doctrine teaches you) all the World sees, and we often *feel*; the Sea when agitated with contrary Winds, it throws up *Dirt* and *Sand* from the bottom of the Deep, and spits its *froth* up towards towards Hea-

ven, is not more disorderly or dangerous to come near, than you are, when the least thing happens contrary to your Minds, your Souls are in a perpetual Tumult, your Lusts duel one another, Covetousness fights with Luxury, Wantonness jostles Ambition, and Revenge is opposed by Cowardize; *Sence* gets above *Reason*, the *Man* is ridden by the *Beast*, and when in this hurry, *Conscience* gets leave to be heard, then presently there is nothing but *Furies* and *Dispair*: Is not all this as contrary to that *Calmness* and *Stillness*, that *Peace* and *Serenity of Mind* (which true Christianity, both *requires* and *gives*, and is delighted in) as Light is to Darkness?

12. 'Tis as great point, and as true that men should not be *too resolute*, confident or conceited of their own Wisdom or Knowledge, but ought to have regard to the Lord in all their Thoughts, Imaginations and Conclusions, and to eye the divine Hand of *Providence* in all things, it being better

better *to Fear*, than *to Boaſt*. But tell us, O Maſter! who do violate this Rule more than the generality of *Chriſtians*? Do not many of your *learned Ones* boaſt of their Lights and Knowledge, and count all others little better than *Brutes* in compariſon of themſelves? And does not every one fancy his *own Opinion* to be the only Truth, and condemn the Sentiments of others, how well grounded ſoever they may be? And do not many endeavour to ſpread their Notions by *Violence*, *Fighting* and *Oppreſſion*, and by Cruelty, to force all to be of their Complexion in Underſtanding? Which ſelf-conceited Proceedings are a true *token* and *demonſtration*, that they love to contradict the whole courſe of *God* and *Nature*; for he hath made all things *to differ*, and by that difference the Univerſe is ſuſtained; and from thoſe *various Notes* proceed the ſweeteſt Harmony? Is it not for want of this Spirit of Humility, that you *wrangle*, *fight*,

contend, *punish* and *imprison* each other, for not thinking as others do, or because they have not all one *coloured Hair*? For alas! men's Minds and Understandings are as different and various, as their Complexions or Visages; wherefore then are you angry with your Creator, because he hath not made you all alike? If you were not blind and ignorant, and yet very presumptuous and Self-admirers, this could never be amongst People that believe all in *one Prophet*, and *one God*: I perceive therefore it is not about *true Virtue* that you make all this ado in the World; 'tis for your own Conceits, your own Inventions, your own *Dreams*, that you thus contend and disquiet your Neighbours.

13. Your thirteenth Point of *Christianity* was to return *God the Glory* of all your Enjoyments, and relie solely upon him in your Distresses and this you observe no better than the rest; to give God the glory of your

your Health, Strength, Wealth, &c, is to use the same *soberly* and *discreetly*, and imploy them as he hath required. for the benefit and advantage of our fellow Creatures, and our own Happiness both here and hereafter; but you only *swagger* and *vapour* and *domineer* with them, as if your own right hand had *made them*, your own Wisdom and Power had procured them, and not as *given*, or rather *lent* you by the Lord, for the good ends before mentioned; whereas you use and bestow them only for *Pride* and *Ostentation*, for *Vanity* or *Luxury*, to accomodate your *Lusts*, or gratifie your *Revenge*; this is sure very far from a true *Christian* improvement of what you enjoy.

Lastly, Whereas you say, your Christian Doctrine enjoyns you to be *merciful to all the Inferior Creatures*, and to *use them with Compassion*, and *avoid all kind of Oppression and Violence* to those of your own kind: How contrary most *Christians* act hereunto, our own *woful Experience* has too

ſadly informed us, that there is little or no Mercy or Compaſſion dwells in your Hearts; for on every ſmall occaſion you will not only *beat* and *oppreſs* us, but ſome of you count it no more Sin in their drunken fits to *Murther us*, than to kill their *Horſe*, or their *Dog*; but let them know, we are humane *rational Souls*, and as much the *Image of God* as themſelves, and want none of the noble Faculties, therefore our *innocent Blood* will equally call for *Vegeance*, and as powerfully as if you had killed one of the pretended *Chriſtians*. The Voice of God in Nature is the ſame; and it is not your cuſtom of *Killing* will make it the more *lawful* or excuſable in that day, when Accounts and Retaliation muſt be made, every Principle then apprehends and comprehends its own Children; thoſe that have immers'd, or precipitated themſelves through Violence, into the fierce Anger and wrathful Principle, ſhall be therein captivated even to Eternity: It is not

good

good Words, long Prayers, and fair Speeches, that will break or untye the wrathful Net, which men all their Lives have been tying; but look what Principle has carried the upper Dominion in the Heart, to that Kingdom you belong.

As for the *inferior Creatures*, they groan under your Cruelties, you *hunt* them for your *Pleasure*, and *overwork* them for your *Covetousness*, and *kill* them for your *Gluttony*, and set them to fight one with another till they dye, and count it a *Sport* and a *Pleasure* to behold them *worry* one another; whereas the same should be matter of *Grief* to you, to see the Gate of Wrath thus opened amongst the Creatures, and that you your selves have been the *original Cause* thereof, by violating the Law of your Maker.

Thus, Master *Christian*! have I briefly shewed, that in all the particulars by you mentioned, the generality of you *Christians* do act the clean contrary; what then do you

boaſt of, and wherein are you better than we? Only that you pretend to underſtand more, and *do* leſs, and ſo deſerve the greater Condemnation. Will you make us believe, that thoſe men have *any Religion*, who have *no God*? or have they indeed *a God*, who prefer their *Luſts*, or *Wealth*, or *Honour*, or any thing in the World before him, and his holy Commands; Can we think that you know what it is to *believe* that there is a God, and a Life to come, and to *renounce the Fleſh*, the *World*, and the *Devil*, and give up your ſelves to a *Saviour*, and a *Sanctifier*, when we behold you perſuing after Vanity with *out-ſtretched Arms*, and committing all kind of Wickedneſs with greedineſs? Can you your ſelves think, whilſt you are awake and ſober, that *Perfideouſneſs* will avail you, and *Rebellion* ſave you? or that the God of Wiſdom, Holineſs and Juſtice, will accept you for a *perjured* Profeſſion to be, and to do *that* which never came into your Hearts?

Hearts? Is *Hypocriſie* a Virtue? Or will *Lying* and *Diſſembling* bring a man to *Heaven*? Chriſtianity (by that very Deſcription you have given of it) is ſuch a blieving in Chriſt, to bring us unto God and everlaſting Glory, as maketh the *Love of God* become the very Nature of the Soul, and thankful *Obedience* its Imployment, and an *heavenly Mind*, and an *humble*, *pure*, *harmleſs* and *holy Life*, to be its *Conſtitution*, and *conſtant Trade*; and the Intereſts of fleſhly Luſts, and the Pomps and Vanities, the Riches and Honours of the World to be truly eſteemed but as *droſs* and *dung*; Now tell us in good earneſt, is *this* the Life which you *live*, or which you *hate*? Why will you *profeſs* a Religion you *abhor*? Or why will you abhor and deſpiſe a Religion which you *profeſs*? Why will you glory in the part of a *Parrot*, or an *Ape*, to ſay over a few Words, or move your Bodies into ſuch Forms and Ceremonies, whilſt you deteſt the humane and

divine

divine part, to *know*, and *love*, and *live* to God? Do you profeſs your ſelves *Chriſtians* only for *Self-Condemnation*, to be Witneſſes againſt your ſelves in Judgment, that you *wilfully lived* Unchriſtian Lives? What is there in the World that you are ſo averſe to, as to *be ſeriouſly* that which you profeſs to be? That is, to walk uprightly and ſincerely, in all thoſe fourteen Particulars by you enumerated. Whom do you hate more than thoſe that are *that in Heart and Life*, which you call your ſelves in cuſtomary Words? or that are *ſerious* in the Religion which you your ſelves ſay, You hope to be ſaved by. Call us *Heathens* as long as you will, I am confident *Chriſt* hath not more bitter Enemies in the World, than ſome of you that wear his *Livery*; We *Blacks* are more gentle to you, than you *Chriſtians* are to one another; and I have been aſſured, that all the *Heathens* in the World have ſhed *leſs* Chriſtian Blood, than what *Hypocrite Chriſtians*

Chriſtians themſelves have greedily let out, or occaſioned to be deſtroyed: Thus you honour *dead Saints*, and abhor the *Living*, and would gladly make more *Martyrs*, whilſt you keep *Days* in Commemoration of thoſe that *others* made. Can any thing be more prepoſterouſly abſurd, more fooliſhly wicked, than theſe *interferring* Contradictions? Were it not better to *be* what you call your ſelves, or to *call* your ſelves what you are? If you *approve* of theſe Chriſtian Doctrines, why do not you ſquare your Converſations accordingly? If you think them *needleſs Notions*, why do not you diſown them? Or why do you ſo much cry up and magnifie them? Be either *Chriſtians* indeed, or ceaſe to upbraid us for being *Heathens*; for ſuch *ſhuffling Hypocriſie* is more abominable to God and Man, than the moſt ignorant *Paganiſm*.

Maſt. I have given you, *Sambo*, a large liberty of Prating, and you have uſed it very confidently: How come you

you ſo *wonderous Wiſe*? How dare you upbraid us that have the Light of the Goſpel? Or indeed why ſhould we mind any thing ſuch *Heathens* as you can ſay or talk of?

Negr. We boaſt not of *Wiſdom*; what I have ſaid, ariſes from plain *matter of Fact*, which no Perſon whom our Creator hath endued with a rational Soul, can be ignorant of, if he do not wilfully quench and extinguiſh in himſelf that Light which enlightneth every man that cometh into the World, and which one of your own Prophets calls, *The Candle of the Lord*. Nor are we altogether ſuch ignorant *dark Heathens*, as you call and ſuppoſe us; for many of the *Chriſtians* do not eſteem, nor look on us any otherwiſe, or better than *Dogs*; for tell me, I pray *boon Maſter!* what difference has our Creator made between you and us? Hath he endued you with any particular Quality or Property more then we are furniſht with? The Members of our Bodies, the

the Faculties of our Minds, our *Senſes* and all the Furniture of Nature, are equal, and the ſame in us as in you: We are not *Beaſts*, as you count, and uſe us, but *rational Souls*, and in us is contained the true Nature and Properties of all Elements, and created things; Nor do we contemn or ſlight the *Light of the Goſpel*, as you call it, but we wonder at you that ſo much *talk* of it, and ſo *little practiſe* the good Rules of Life contained therein. Beſides, ſince you are pleaſed to grant us the Liberty to plead our own Cauſe, we might tell you, that we have the *ſame Goſpel* that you ſo much talk of, written in our Hearts, and doing by Nature the things that are written in the Law, being without the Law, are a Law unto our ſelves, as one of your illuminated Prophets ſpeaks: And if we do the things that are right in the ſight of God, and walk in his innocent Law in Nature, according to *our meaſure* and *underſtanding*, we have ſo far diſcharged

our

our Duty, and we doubt not but the goodneſs of our Creator will accept thereof, and pardon our *involuntary Miſpriſions*, and *Failings*; and if you have a *larger* Manifeſtation of the eternal Light and Love of God, which we have no reaſon to doubt, then the more is required of you, and therefore the greater and more ſore will your Condemnation be.

Maſt. And do you *black Heatheniſh Negroes* then dare compare your ſelves with us brave *white Chriſtians*? Does not your very *Hue*, that *ſooty Skin* of yours, ſerve for an Emblem of the darkneſs of your Minds? You eat all unclean Foods, Carrion and Vermine without ſcruple; you have no Order nor *decent* Ceremonies at your *Marriages*; you go *naked*, and have not wherewithal to cover your Shame; in a Word, you are in moſt particulars the very next Door to *Beaſts*, and therefore we have hardly ſo much care and eſteem for you, as we have for our *Horſes*, or other Cattel; Are you

you not altogether unlearned, and can neither *ſpue Latine*, nor *ſputter Greek*, nor underſtand the *Hebrew Rabbins*, and the *Talmud*; your Diſcourſes are not trim'd with Flowers of *Rhetorick*, nor can you *chop Logick*, nor make *Syllogiſms*, and run down both Truth and Senſe with *Mood* and *Figure*, and the *Magick* of a concluding *Ergo*: What Divines or Clergy-men, what cunning *Lawyers* have you to boaſt of? Though you pretend to do *Cures*, yet you never read *Galen* nor *Paracelſus*, nor have any *Apothecaries* to make a Trade of the *Materia Medica*, nor *Chymiſts* to tell you the Medicinal Vertues of *Minerals*; you have very few *Perſons of Honour* amongſt you (except your Kings) and but a few *Miſſes*, and no *Theaters* or *Play-houſes* for the Education of your Youth; your Women are not ſo nobly arrayed, nor have thoſe *charming Arts*, to invite men to love and dote upon them, as *ours* daily ſtudy; neither do you drink Wine in Bowls,

nor

hor underſtand the *genteel* myſtery of quaffing of Healths with an *Huzza*! or to *Swear* Modiſhly with a *boon Courage*! All theſe things *We* enjoy, and make ſumptuous *Feaſts*, where we ſpend as much in a few Hours, as two or three Hundred of ſuch Wretches as you can earn in ſome dayes: We have all ſorts or War like Weapons, and murthering Engines to uſe at our pleaſure: We eat and drink of the fatteſt Foods, and richeſt Liquors, and take our eaſe, and clothe us in coſtly Attire, and ſtudy *new Faſhions* for our Garments, to render us more honourable and admired, and many other great Priviledges we have, which you are deſtitute of.

Negr. Theſe, Sir! are *brave things* indeed to vapour with! Is it poſſible that *rational men*, much leſs ſuch illuminated *Chriſtians*, as you account your ſelves, ſhould thus be taken with things that are ſo much *below* the Dignity of humane Nature, to boaſt of your *Evils*, and glory in your

your *Shame*? As for our *Complexion*; 'tis the Livery of our Creator, the property of the Climate and Soil, wherein his good Providence disposed of us to be born and bred; we made not our selves *Black*, nor do you make your selves *White*; wherein then have you any thing to brag of above us? If for this cause you despise us; you at the same time despise that *adorable Power*, which is the Maker both of us and you: And though *White* be an Emblem of *Innocence*, yet there are *whited Walls* filled within with Filth and Rottenness; what is only *outward*, will stand you in no stead, it is the *inward Candor* that our Creator is well-pleased with, and not the outward; have a care therefore that you be not found as *black within*, as we are externally.

You upbraid us with eating *unclean Foods*, Carrion, Vermine, *&c.* But I pray, is it not your *Cruelty*, in not affording us what is sufficient to support Nature otherwise, that makes

us do it? This is first to make us *Cripples*, and then beat us with our *Crutches* for being Lame. As for our poor Coverings, or going Naked, as long as Man remained in the innocent State, he wanted no Garments; and you are forced to *Rob* several sorts of Creatures to cover your *Shame*; nor do you bring into the World any greater *Ward-robe* with you, than we do; nor have you occasion to carry out any more. But how depraved and dishonourable does it look, for that *noble Creature*, [Man] not only to be glad to borrow of his inferior Creatures to hide his Shame, but also to grow *Proud* of those Ornaments, which are but the *Spoils*, or the *Labours*, and many times the *Excrements* of Beasts and Flies, or Insects, and the like lower Graduates?

As for Order in *Marriages*, we have as much as you; for though Plurality of *Wives* is contrary to your Custom, it is not to *ours*; and he is no wise man that admires or contemns

temns the various Customs of different Regions, any further than they contradict Nature: Now this Custom of *ours*, as it is be-friended with Examples amongst the antient *Patriarchs*, and the Laws of many Nations so renowned for Civility, as to esteem all others *Barbarians*, so it seems somewhat to agree with the Law of *Nature*, and to prevent Out-rages against Nature, it being not fit, nor *natural* for Men to meddle with their Wives when they are *Breeding*, or great with-child: However, these things are more of *Custom*, than any thing else, and we our selves esteem that man most *happy* that contents himself with *one Wife*: But you, although your Customs and Laws forbid *Poligamy*, and *Adultery*, yet whilst you comply somewhat in the former, do make nothing, many of you, to violate the *latter*, as often as you can meet with an opportunity.

When you say, You hardly esteem of us so well as *Beasts*; we have

us do it? This is first to make us *Cripples*, and then beat us with our *Crutches* for being Lame. As for our poor Coverings, or going Naked, as long as Man remained in the innocent State, he wanted no Garments; and you are forced to *Rob* several sorts of Creatures to cover your *Shame*; nor do you bring into the World any greater *Ward-robe* with you, than we do; nor have you occasion to carry out any more. But how depraved and dishonourable does it look, for that *noble Creature*, [Man] not only to be glad to borrow of his inferior Creatures to hide his Shame, but also to grow *Proud* of those Ornaments, which are but the *Spoils*, or the *Labours*, and many times the *Excrements* of Beasts and Flies, or Insects, and the like lower Graduates?

As for Order in *Marriages*, we have as much as you; for though Plurality of *Wives* is contrary to your Custom, it is not to *ours*; and he is no wise man that admires or contemns

temns the various Cuſtoms of different Regions, any further than they contradict Nature: Now this Cuſtom of *ours*, as it is be-friended with Examples amongſt the antient *Patriarchs*, and the Laws of many Nations ſo renowned for Civility, as to eſteem all others *Barbarians*, ſo it ſeems ſomewhat to agree with the Law of *Nature*, and to prevent Out-rages againſt Nature, it being not fit, nor *natural* for Men to meddle with their Wives when they are *Breeding*, or great with-child: However, theſe things are more of *Cuſtom*, than any thing elſe, and we our ſelves eſteem that man moſt *happy* that contents himſelf with *one Wife*: But you, although your Cuſtoms and Laws forbid *Poligamy*, and *Adultery*, yet whilſt you comply ſomewhat in the former, do make nothing, many of you, to violate the *latter*, as often as you can meet with an opportunity.

When you ſay, You hardly eſteem of us ſo well as *Beaſts*; we have

Reaſon to believe you, from your cruel Uſages, and not allowing us what is neceſſary for Food and Reſt, which yet is to be wondred at, ſince if we are not worthy (forſooth!) to be your *Brethren*, we are however your *Money*. So that —— this Cruelty towards us, doth ſavour more of *Envy*, than of *Chriſtianity* or *Frugality*. It is alſo true, that we have no *Lip-learned Doctors*, nor are confined to the old muſty Rules of *Ariſtole* or *Galen*, nor acquainted with the new Fancies of your modern *Fire-working Chymiſts*, or *Vertuoſi*, nor will we compare our ſelves to you in thoſe things; but we have ſo much underſtanding, as not to content our ſelves to *ſee with other mens Eyes*, and *put out our own*, as many of your learned *Rabbies* do; nor want we amongſt us thoſe that God and Nature have endued with Gifts of knowing the *Vertues of Herbs*, and that can by genuine Skill, adminiſter *good Medicines*, and perform greater Cures, than your famous

famous Doctors with their *hard Words* and *affected Methods*. Neither will the Art of *Chymiſtry* advantage us; for ſince God hath hid all ſorts of *Meettals* in the deep Bowels of the Earth, and on the contrary adorned its *Surface* with ſo many noble and ſalutiferous *Herbs* and *Plants*, we conceive he intended the *latter*, not the *former*, both for the *Food* and *Phyſick* of man; And alſo we obſerve, that moſt who have hazarded their Healths and Lives, to get them out of theſe *Subterranean Caverns*, have done much hurt by the uſe of them in the World Yet in our own Country we have in divers parts the beſt Mettals near at hand, viz. *Gold*, which too many of the *Chriſtians* make their *God*. Our Women, 'tis true, have no other Ornament than what is Natural, which is more than abundance of yours have, for they want the great Ornament of that Sex, *Modeſty*; for though ours go *naked*, yet they are not ſo *impudent* as your Miſſes, who

make a *Trade* of Laſciviouſneſs and Filthineſs.

We drink not Wine in Bowls, nor without; and it would be much better and more becoming *Chriſtianity*, if you *did not* too; for doth it not heat our Blood, irritate the central Heat, ſet the whole Body into an unnatural Flame,& precipitate the Mind into Fury and Madneſs,and excite the Senſes to Uncleanneſs and Beaſtiality? For pray, good Maſter! tell me,how many Villanies of all ſorts do ſome nominal *Chriſtians* commit againſt God, and his pure Law in Nature, by reaſon of their Exceſſes in that kind? And what grievous *Diſeaſes* do ſuch Debauches occaſion both preſent, and for the future? Nay, to the further ſhame of *Chriſtians*, have you not by lewd Examples *defiled* and *debauched* us *Ethiopeans*, and the *Indians* amongſt whom you converſe? So that inſtead of learning us Virture, and courting us to your Faith and Religion by *Sobriety* and *Godlineſs*, you

you ſet before us *deſtructive Preſidents*, and make us more the Children of the Devil than we were before; which has forced many of your Religion to make ſtrict Laws, that no *Chriſtians* ſhall ſuffer *Indians* to *drink* ſtrong intoxicating Liquors, or ſell the ſame unto them; ſo that we muſt needs ſay in that reſpect, you have been *kinder to us*, than to your ſelves; for ſeeing the great Inconveniences and Hurt the drinking thereof does do us, you endeavour to prevent the ſame, and yet you continue and encreaſe the evil Practice thereof your ſelves, and ſo long as the *Chriſtians* thus trade in Debauchery and Superfluity; there is no likelihood or hopes that they ſhould draw any conſiderable Number of us, or the neighbouring *Indians* to embrace their Religion, though undoubtedly it is the moſt excellent Doctrine that ever was communciated to the World: But the vicious Lives of its Profeſſors, their ſaying, and not *doing*, cuts off in the Bud, and whol-

ly deſtroys the growth and encreaſe of thoſe ſublim Truths, and makes the World deſpiſe both the *Chriſtians* and their Doctrine; for it is not your good Words, and long Prayers, (and indeed ſome are ſhort enough) that are pleaſing to our Creator, or edifying to us; It muſt be your *good Works* that ſhall convince any of the Truth, and beget Love and Amity in all men.

But inſtead thereof, you ſpend your time in *Riot*, *Exceſs*, *Vanity*, or *wicked Plays*, whereof evil *Dæmons* were the Inventers, whilſt we *ſigh* and *groan* under your heavy Burthens. But our Cries are ſlighted by you, and your *Ladies* too, who many of them will *Swagger*, and *Curſe*, and *Rant*, and equally oppreſs, and as much abuſe us as your ſelves, which Fierceneſs and Cruelty looks more *monſtrous* in them, though bad in both Sexes, and where-ever practiſed, muſt of a certain truth be retaliated. I have heard ſome of our Maſter *Chriſtians* talk of, and cry out againſt the Tyranny

ranny of the *Turks*, and the Slavery they impoſe on what *Chriſtians* they can get into their Cluches at *Algier*; Is it not ſtrange that you ſhould *Practiſe* the very ſame thing your ſelves, that you ſo much *Condemn* in others? Nay, you do *ten times worſe* than they, both becauſe you profeſs your ſelves *Chriſtians*, which is a Religion of Love, Sweetneſs and Beneficience to all the Creation; and for that you uſe us *worſe* than the *Turks* do their Servants; and eſpecially in this, that you rather *hinder*, than *promote* our embracing the *Chriſtian Faith*, whereas amongſt the *Turks* any Chriſtian Slave may turn *Mahumetan*, and is encouraged thereunto, and thereby gains his Liberty.

Maſt. The World is come to a fine paſs, that ſuch ignorant *Slaves* and *Heathens* as you are, that do neither know nor worſhip the true God, ſhould preſume either to *inſtruct*, or *condemn* us. Do not you know, that moſt of the hard uſage you ſo much complain

complain of; is occaſioned by *your ſelves*, for if we ſhould not be ſevere, and rule you with a *Rod of Iron*, you are ſo ſtubborn and diſobedient, that there would be no governing of you; therefore we are forced to *beat you* into Obedience and good Manners, you are ſo *moroſe*, *ſurly* and *inhumane*; ſo that you are the firſt cauſe of thoſe Miſeries you endure: Have not you made ſeveral Attempts to *Riſe*, and cut off the *Chriſtians* Root and Branch, and make your ſelves Maſters of all that we have? And do not ſuch Offences require a ſtrict Hand, and ſevere Puniſhments? What greater Crime can there be, than for you to betray your Maſters?

Negr. True it is, the World is come to that paſs, and mens Wickedneſs is arrived to that height, that good Advertiſements, and wholſom *Counſel*, either of *Chriſtian*, *Jew* or *Gentile*, will not be entertained, let it come from whom it will, if it tend to Vertue, be ſure it ſhall be with-

ſtood

ſtood with various *Pretences*. Whereas you accuſe us of *evil Carriage*, and that the ſame hath been the Original of all our Griefs and ſore Oppreſſions, there is a certain Truth therein, tho' not as you intend it, for if we and our Fore-fathers *had not violated* the innocent Law of Nature by Violence and Tranſgreſſion, we had never fallen under *your Yoke*, nor been carried away Captives out of our own Native Country; but now we have by the divine Juſtice been retaliated, for ours, and our Princes Tranſgreſſions; However, though we acknowledge this is but juſt from God, yet that doth not concern you, nor can you from thence juſtifie your Oppreſſions, which could not be occaſioned by the Miſcarriages you ſpeak of, becauſe they had long been practiſed upon us, *before* any of us made any of thoſe ill Attempts you mention; 'twas your Cruelties put us upon thoſe extravagant courſes: And ſince Oppreſſion (according to the Doctrine

Doctrine of your moſt holy wiſe Prophet) *makes Wiſe Men mad*, 'twas no wonder if ſome of our ſilly Countrymen were thereby ſo far tranſported, as to ſeek by unjuſtifiable means, to gain their Liberty, or a Melioration of their wretched condition.

Beſides, if we had indeed offended you, yet you ought not to retaliate *Evil for Evil*, ſince on the contrary your Chriſtian Doctrine enjoyns you to return *Good for Evil*, & to *love even your Enemies*; how dare you then in the Light of this holy and everlaſting Goſpel, to talk and act after this manner? Do you indeed dream that your Cruelty, and ruling us with a *martial Rod*, and *barbarous Fierceneſs*, will make us *Tractable* and *Friendly*, or to love our Maſters, and do our Labours with willingneſs? Alas! we imagined you to be greater *Seers* into the Myſteries of God, and his Law in Nature, than to entertain ſuch vain and impoſſible Conceits; For how contrary is this not only to your Chriſtian

Chriſtian Principles, but alſo to Reaſon, and the common Senſe and Experience of all mankind? *With the Froward thou ſhalt learn Frowardneſs*, ſaith your own Prophet. And again, *Did ever the Wrath of Man accompliſh the Righteouſneſs of God?* Or *Tyranny* beget *Love*? If thoſe who have the government of *generous Horſes*, or go about to tame *wild Beaſts*, and endeavour by *gentle Uſage* to make them tractable, and fit for Service, rather then by Cruelty and Beating; much more thoſe who have the command of *Men*, ſhould bring them to Order and Diſcipline by the mildeſt and faireſt means, and all the Arts of Sweetneſs and Perſwaſion; not treating them worſe than *Gardiners* do thoſe *wild Plants*, which by careful looking to, and good Uſage, loſe the *Savageneſs* of their Nature, and in a little time come to bear excellent *Fruit*.

In vain therefore you go about to excuſe your Tyranny and Oppreſſion towards us, by making the World believe

believe, that you are as it were conſtrained, or forced to be cruel to us; Though yet the ſame be true in one Senſe, *viz.* you are irritated thereunto from you own innate awakened *Wrath*, which does predominate in your Hearts and Souls, and then thoſe fierce Arrows of *Mars*, and Poyſons of *Saturn*, which you let fly at us, do by ſimily ſtir up the original Venoms, and wrathful Qualities *in us*: And this, and this only, is it that hath occaſioned ſome of the *worſer ſort* of our Country-men to Curſe you and your Poſterity, and to endeavour to kill and deſtroy you, which is a *crying Sin*, which we neither juſtifie, nor can excuſe, ſince 'tis condemned by God, and his Law in Nature; And all that have attempted ſuch ſavage Miſchiefs, ought not to go unpuniſht, neither will they; for the juſt Law of Retaliation will take hold of them; but will you therefore puniſh the Innocent for, or with the *Guilty*? becauſe ſome called *Chriſtians* commit

commit *Murders* and *Treasons*, must all of that Profession be cut off by the *Ax*, or the *Gibbet*? If you will deal ingenuously, your own Hearts will tell you, that the occasion of these Evils committed, or endeavoured to have been committed, arise from your *Sins*, and the great *Abuses* wherewith you have from time to time afflicted us, *viz.* your Murdering us at your pleasure, and no Account, or just Compensation rendred for the same: Therefore does our innocent Blood call for Vengeance on you, and (without serious Repentance and Amendment) must be reckoned for. Consider well these things, and then tell us; Do you think, or can you in Reason, but expect, that the great Tyranny, Injustice, and cruel Usages you have practised upon us, will in due time be brought back upon you and your Land or Posterity, if you do not atone for these Evils, and give us Ease and Refreshment? And though

we

we are never so submissive, cannot the kindled Wrath raise up other Enemies to destroy you and yours in a Moment? Therefore be intreated to bethink your selves in time, for undoubtedly the Cup of Wrath is almost full.

Mast. I have considered what you alledge, touching the severe Usage, which we have, and do daily offer to your Country-men; & I must confess, I cannot well see how the same can be reconciled to the Doctrine of our holy and harmly Christian Religion: But alas! What would you have us do? If we should *leave off* these Practices, how should we *live at the Rate* we do? fill our Tables daily with variety of costly Dishes, and swill our selves and numerous Visitants with *rich Wines*, and other strong Liquors: How should we maintain our Grandure, and our Pomp, and raise great *Estates* for our selves and Children, and leave our Posterity great, and rich, and honourable in the World?

We

We consider not your Labour, Wearineſs, Diſorders, Sickneſs, Hunger, Drought, want of due Reſt, or convenient Food, nor any the like Hardſhips that you ſuffer: If we can but live in State and Abundance, and make vaſt Quantities of *Sugar*, or other Commodities yearly, which is our chief delight, and the higheſt good we deſire; and he that does thus do, how hard ſoever he uſes his Slaves, is counted a *brave Husband*, and a *good Chriſtian* too, a very notable man, fit for others to make Examples by, and imitate his prudent Conduct.

Negr. But all this time you look not into the *Radix*, nor conſider the lamentable Oppreſſions and Violences that cleave faſt to this your *good Husbandry* (as you call it) that your Houſes are cemented with *Blood*, and all your *Dainties* and your *Riches* accompanied with the dolorous Complaints, Sighs and Groans of your poor Vaſſals, which are continu-

ally ſent up to Heaven againſt you.

Maſt. No, no; we expel all ſuch Melancholly Thoughts with a plentiful *Glaſs of Wine*, Jovial Company, or other ſenſual Diverſions.

Negr. Thoſe Arts you uſe to lay your *Reaſon* and *Conſciences* to ſleep, will in the end both *haſten* and *aggravate* that Vengeance which muſt neceſſarily follow all Injuſtice and Oppreſſion. As for maintaining *Pride*, *Superfluity*, and other Evils of that nature, I am of your mind, that they cannot be ſupplied without Oppreſſion, and Violence; for all *Extreams* beget their Likeneſſes: But ſure you *Chriſtians* above all others, ought not to regard ſuch *Vanities*, but relinquiſh and deteſt all Superfluity, Pride, Gluttony, and other the like Intemperances, ſince they are ſo diametrically oppoſite to your Profeſſion and Religion. Beſides, you abuſe your ſelves and Poſterity, by thinking to raiſe great *Eſtates*, or derive any laſting

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ing Temporal Happineſs to you or them, by over-charging us with labour; For does not Reaſon and Experience let you know, that Houſes built with *mouldering Stone* and *rotten Timber*, will not long continue; and that Eſtates heap'd together by Violence, carry along with them *a Curſe* and are blaſted from the *Radix*, ſo that at moſt they ſeldom deſcend to the *third Heir*, and rarely out-live the firſt or ſecond Generation? What are become of all the Glories of the *Nimrods*, and the *Cæſars*, and the *Alexanders*? of all the mighty *Tyrants*, and ſpreading Monarchies of the *Aſſyrians*, *Medes*, *Perſians*, *Macedonians* and *Romans*? Are they not all long ſince cruſht to pieces by one another, becauſe their Foundations were laid in Violence and Spoil, Injuſtice and Oppreſſions? The *Spaniards*, who baptized the *New World* in *Blood*, murdered many *Hundred Thouſand Indians*, on pretence of propagating the Chriſtian Religion, when in truth

it was only to get *Gold* and *Empire*; Have they not met with Retaliation? Have they not decreaſed in Power *ever ſince* thoſe Cruelties, and inſtead of graſping an *univerſal Monarchy*, (which their Ambition promiſed themſelves) are now ſcarce able to defend their own antient Patrimony, or keep off an Enemy from the Frontiers of *Caſtile*? If all theſe *mighty Men of War* have *Shipwrackt* by *ſteering this Courſe*, how hope you with your petty *Pinnaces*, and tottering *Skiffs*, to avoid the like Tempeſts? If juſt Vengeance hath overturned whole Empires and Kings, that called themſelves *Invinceable*, for their Cruelties and Oppreſſions, how ſhall your *private Fortunes* be eſtabliſht, that have no other Foundation but the like Violence and Injuſtice?

On the other ſide, I pray obſerve, there are many *honeſt*, *compaſſionate*, and truly *Chriſtian*-ſpirited Men amongſt you, that do not willingly oppreſs either Man or Beaſt, and yet you

you ſee how they are bleſt, and proſper, and enjoy more true Content and Happineſs in one Week, than you whoſe Minds are continually diſtracted with greedy Deſires, or anxious Fears, do in all your Lives; Nor are any of your Eſtates ſo firmly eſtabliſht, as thoſe whoſe Poſſeſſors uſe Mercy and Gentleneſs in all their Doings; for Vertue and Well-doing will as naturally attract the Influences, and favour both of God and Man, and of the *Cæleſtials*, as well as inferior Creatures, as a *Load-ſtone* does *Iron*: And whoſoever endeavours ſincerely to live according to the innocent Law of God in Nature, ſhall be filled with good things, but thoſe that ſtudy to grow rich by Wickedneſs and Oppreſſion, ſhall be ſent *empty away*, and both their Eſtates and their Hopes be ſcattered like *Leaves* before the Wind.

Nor is your Practice herein leſs Impudent than Ungodly, all Wickedneſs being indeed the height of Folly,

and Piety and Vertue evermore the *beſt Policy*. For why ſhould you oppreſs us, by whoſe Labours you are ſuſtained? And our Ill is your Loſs, are we not your *Money*? And what a ſmall matter more than you allow us, might plentifully ſupply us? As ſuppoſe ſuch Maſters as have Fifty, a Hundred or two Hundred *Negroes*, if they would add to our Allowance, Fifty, or one Hundred, or two Hundred Pounds *per annum*, it might maintain us in lively Strength, and ſufficient Vigour to go through with our Labour with cheerful Spirits, and brisk Diſpoſitions; then ſhould our Souls (inſtead of *Curſing*, and calling for Vengeance upon you) *Bleſs* you, and ſerve you cordially and willingly, with all our Power. For thoſe that are wiſe amongſt us, matter not their Freedom ſo much, provided they might but be admitted ſuch neceſſary Supports, Priviledges and Accomodations, as our bountiful Creator by his Hand-

Hand-maid, *Nature*, has plentifully provided for all his Creatures, and eſpecially for the race of Men: And then would you have Peace in your own Houſes and Spirits, whereas now you are always filled with Contention, Anger, Strife, Jealouſie or Suſpitions; nor need you ever then fear our *Riſing* up againſt you, to cut you off, or any other Invaſion; for nothing does ſo much diſarm the Rage of the fierce Wrath, as Well-doing and Innocency; theſe being the ſureſt Bulwarks both againſt inward and outward Enemies.

Maſt. I cannot deny the Truth of what you have ſaid, nor know I how to make any further *Objections*, therefore I think it will more become us to *amend* our Practices, than to ſtudy Arguments to *cloak* or *defend* them.

Negr. I am over-joy'd, good Maſter, to hear theſe Words from your Mouth; they ſound well in our Ears, and make moſt pleaſant Muſick; nor will you, I dare promiſe

you, ever have cauſe to Repent of theſe mereiful Reſolutions, for the only way for you to have *good Servants*, is for you firſt to be *good Maſters*; and though ſome of our Country-men are *untractable*, *ſullen*, *moroſe*, *cruel* and *revengeful* (more eſpecially by reaſon of the Oppreſſions beforementioned) ſo others of them have notwithſtanding given you ſtrong Motives to believe their Integrity and faithful Honeſty towards their Maſters, and *Chriſtians* in general, for many of us at ſeveral times, and on ſundry occaſions, have given moſt clear and demonſtrative Teſtimonies of our Faithfulneſs, in diſcovering ſeveral *horrid Plots* and *Conſpiracies*, which ſome of the worſt of us had deſigned againſt our Maſters; And how little do many of us value our dear *Lives*, to ſave our *Maſters*? And how ready are we to go, run, work, watch, and defend our Maſters, and to preſerve their Rights? So that many of our Chriſtian Maſters

ſters have been heard to ſay, *That they would as ſoon, and willingly truſt their Lives with ſome of their* Negro Slaves, *as with the moſt truſty* Chriſtian Servants *they had.* And I doubt not, but if our Maſters deal juſtly, and with tenderneſs preſerve us, by allowing us ſuch ſuitable Food, Drinks and Reſt as are needful for the ſupport of our Lives and Health, and ſuitable to the Climate, we ſhould *all in general* become more tractable, obedient and diligent, and thereby not only perform our Labour much better, but ſecretly attract the ſweet Influences of God and Nature on their Heads, and then twenty of us would diſpatch as much Work and Buſineſs as thirty do, or can do, that have neither Food that is proper, either in Quantity or Quality, nor *due Reſt*, for want of which, the whole frame of the Body, and all the Members grow heavy, dull, weak and heartleſs, and the Mind indiſpoſed and averſe from, as well as unable

able for Work or Buſineſs, which can never go on well, and to ſatisfaction, where the chief motive is *Whip* and *Spur*, Fear on the one ſide, and Cruelty on the other.

Beſides, if we and our *Wives* were kept in good Heart, we ſhould be able to get not only *more ſtrong* and *healthy* Children, but *more in Number*, which would ſupply your Buſineſs far better, than for you every Year to be at that great Charge of buying ſuch Numbers of *new Negroes*, of whom many fail, and many dye upon the change of Climate; For by reaſon of the Hardſhips uſed to us, and eſpecially the Cruelties towards our Women, during their Pregnancy, they ſo often *Miſcarry*, that we upon the Iſland cannot keep our Number, but decreaſe ſo faſt, that you are forced every Year (at vaſt charge) to fetch about *ten Thouſand* (as I have heard) new Ones; whereas there is no doubt to be made, but if we were conveniently ſupplied with Food and

competent

competent Reſt, and ſome due Reſpect or Commiſeration had to our *Wives when they are big*, then every of our Maſters Families would ſo encreaſe by his *own Bread*, that there would be no more occaſion for buying of new Ones, which would wonderfully enrich you; ſo that if either you regard the Rules of your *Holy Religion*, and will not juſtly be branded for *Hypocrites* or *Atheiſts*; If you have any reſpect to *Humanity*, common *Honeſty*, and that univerſal Principle (but almoſt univerſally neglected) *to do as you would be done by*; or laſtly, if you would avoid *divine Vengeance*, in Retaliation for your Oppreſſions, and would juſtly encreaſe your Eſtates by ſuch ways, as they may be a comfort to your ſelves, and continue to your Poſterity: If all or any of theſe thing, I ſay, have any weight with you, then ſpeedily leave off your Severities, and let your uſage of us be ſuch as is fit for *Men* to practiſe towards *Men*, let us ſee the excellency

excellency of the Chriſtian Religion, by the goodneſs of your *Lives* that profeſs it, by your Meekneſs, and Charity, and Benignity, and Compaſſion towards your fellow Creatures, eſpecially thoſe of the ſame Species with your ſelves, and who have no leſs rational and *immortal Souls* than the beſt of you: If theſe things you do, we and our Poſterity ſhall *willingly ſerve you*, and not count it any *Slavery*, but our unſpeakable Happineſs; *Peace* ſhall be in your Dwellings, and *Safety* ſhall ſurround your Iſland, for Innocency is a better defence than Forts and Citadels, than Armies and Fleets, than *Walls of Braſs*, flankt with *Towers of Adamant*: In a word, you ſhall have Satisfaction *within*, and Security *without*, and enjoy the Bleſſings both of *Time* and *Eternity*. But if neither the Voice of *Religion*, nor *Nature*, can be heard; If neither *Humanity* nor *Self-intereſt* can prevail with you, be aſſured, that although you are wilfully *Deaf*, our great

great Creator will be ready to *hear* our Cries; and you muſt certainly one day make Retaliation to the uttermoſt Farthing.

Maſt. Sambo! I have hearkened attentively, and well conſidered your Diſcourſe, which carries with it ſuch Evidence and Reaſon, that I muſt acknowledge I am convinced that our former Conduct towards you, has not been agreeable to our Religion, or common Equity; therefore for my own part, you ſhall ſee by *future Uſage*, what *Impreſſion* your Words have made upon me, nor ſhall I be wanting to acquaint *others* with what you have offered----- It grows late, therefore you were beſt be gone, and betake your ſelf *to Reſt*.

Negr. *Boon* Maſter, I return you a thouſand of *Thanks* for the freedom you have given me of ſpeaking to you: And I am overjoyed to hear, that you have thereby received

received some *satisfaction*; I shall now return to my fellow Servants; and as I have used some Arguments to you to be kind to them, so I shall on all occasions press them with Arguments to be obedient, humble, just and respective to all their Masters.

Mast. Therein honest *Sambo*! you will do very well, and so good Night to you.

Negr. Good Night, my good dear Master!

FINIS.